

MOST UP-TO-DATE CALENDAR IN NEW ENGLAND!

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Exploitation, Sexism and Sexual Freedom: The Minneapolis Amendment



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Strategy Mapped Out for '84 Battle

Abortion Activists Mark Jan. 22 Anniversary

By Sue Hyde

BOSTON — "Roe v. Wade was just the beginning," Polly Kornblith of the Boston Reproductive Rights National Network (R2N2) affiliate told a crowd of 200 gathered at the Church of All Nations on Jan. 22. "As we defend the rights of women to terminate an unwanted pregnancy, we are aware that there are women who cannot have children because they lack the social and economic resources to support childbearing." Kornblith reeled off a list of conditions which can stifle "genuine reproductive freedom for all women."

Kornblith did not shy away from the reproductive concerns of lesbians at the eleventh anniversary rally of *Roe v. Wade*, the Supreme Court's 1973 landmark abortion decision. "We must win the right to be lesbians, openly, with pride and without degradation. We want to live in a society where women can decide to have children, as well as being able to decide not to. We want to live in a society where women can make these choices regardless of their sexual preference," Kornblith said.

The afternoon rally, organized by Boston R2N2, featured a pleasant blend of speeches and music. Steeped in the day's theme of access to abortion, the speakers following Kornblith described difficulties faced by women in making reproductive decisions for themselves.

Nicki Nichols Gamble, executive director of the Planned Parenthood League of Massachusetts, took the podium after the feminist folk group "Solid Ground" performed a set of three songs. Gamble noted that 11 years after the decision legalizing abortion, parental consent laws prevent young women from freely choosing it and poor women often can't

afford it. Gamble blamed the Hyde Amendment, which cut off federal funds for abortions in 1976, for forcing a woman to carry a child to term, although Massachusetts is one of about a dozen states still funding abortions.

But Gamble's more fundamental message for the audience concerned Massachusetts' anti-abortion state constitutional amendment, S-1711. The amendment, which must be approved this year for the second year in a row to be placed on the November '84 ballot as a binding referendum, would give the legislature the power to ban abortion entirely should the federal law be changed.

"We have come here today because we share a common fear — that eleven years after the right to abortion is secured, it could be snatched from us by our elected representatives," said Gamble.

The Massachusetts amendment would also dissolve the Supreme Judicial Court order requiring the state to maintain medicaid funding; it would reaffirm the parental consent regulations requiring women under 18 to have parental consent for an abortion; and it would make Massachusetts the only state in the Union to have anti-abortion language in its state constitution.

Gamble urged the audience to become involved in the statewide campaign against S-1711 by participating in a March 28 lobby day and noon rally called "Voices for Choice." She said that, should the referendum be placed on the November ballot, the energies of the pro-choice movement would have to be channeled into the campaign to defeat the referendum, rather than into the election of pro-choice candidates. A statewide group, the Choice Coalition, has organized to coordinate the campaign to defeat S-1711 in the



Marilyn Humphries

"I'm just a dyke who wants a kid!"

legislature.

Gamble also warned the audience that the possibility of judicial change is "not remote." She said that two anti-choice Reagan appointments to the U.S. Supreme Court would put anti-choice justices in the majority by one vote.

Margaret Burnham carried the issue of access to the federal level in her remarks, cautioning the audience about the Reagan administration's disregard for law. Burnham, director of the National Black Lawyer's Association, related an anecdote concerning a lawsuit brought by a dozen congresspeople against Reagan for vi-

olations of the Constitutional right of Congress to declare war, violations which had occurred during the Grenadian invasion, according to the suit. In defense of the invasion, Reagan's attorney stated that Reagan had the right to use the military whenever and wherever he saw fit. Senators Jesse Helms and Strom Thurmond, supportive of Reagan's invasion, said the Constitutional right of Congress to declare war was a "dead letter" in this case. "[This] is descriptive of the extent this administration will go without embarrassment to ignore laws that stand in their way and rewrite laws that are an obstacle," said Burnham.

Burnham called for a massive coalition building effort to turn the Reagan administration out of office. Noting that the audience was basically all white and mostly women, Burnham said that "will tell you how far we have to go if we are going to win this ... campaign."

Burnham turned her attention to the parental consent law. She told the audience that 800 women under the age of 18 had been forced to secure through the courts their parents' consent for an abortion. She called parental consent "another means of limiting access to abortion for those who are least

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Bad Attitudes

Three Seneca Women Get 89 Days in Jail

By Christine Guilfooy

GENEVA, NY — Three women who list their addresses as the Women's Encampment for a Future of Peace and Justice (the Seneca Peace Encampment) were each sentenced to 89 days in jail for causing \$50.29 worth of damage to a military recruitment center in Geneva, New York.

The women, Kim Blacklock, Carol McKenzie and Johanna Benschop, were sentenced on January 18 and are serving time in the county jail. Their court appointed advisory counsel, Marty Eades, told *GCN* that he expected the women to appeal, although this was unconfirmed as *GCN* went to press. Eades also said that aside from considerations of appeal, he expects the women will serve 60 days with mandatory time off for good behavior.

The women, who represented themselves at their non-jury trial at the Geneva City Court, were accused of criminal mischief and disorderly conduct. Specifically, they were accused of throwing red paint on the privately owned military recruitment building, putting stickers on the windows and putting glue in the locks. They admit-

ted throwing paint on the building but denied being responsible for the other damage. They were found not guilty of disorderly conduct by Judge David Cohen and guilty on the damage count.

Judge Cohen ruled that Blacklock, McKenzie and Benschop must make restitution for the \$50.29 damage and that each must pay a mandatory \$40.00 surcharge assessed to anybody who is found guilty of a misdemeanor in New York state. Cohen said the women would be given 30 days to pay.

However, at the time of sentencing, the women told the judge that they would not pay because they were indigent and also because it was a matter of conscience that they not pay. They requested that he sentence them instead. Cohen refused, saying that they had 30 days to think the matter over and if they wanted a resentencing they would have to make formal application within that time.

According to Schuyler Van Horn, an assistant D.A. and the prosecutor in the case, the women made formal application for resentencing within 20 days. By the time the motion was acted on, 30 days

had elapsed and according to Eades, Cohen denied the application for resentencing, instead issuing an "alternate sentence" of 89 days. Eades also said that he had never before heard of an alternate sentence and has been unable to find the term in research he has done since.

Van Horn said that he recommended the sentence because the women "had done damage to somebody's property. They admitted doing damage. The fine and restitution was an appropriate and legitimate sentence. We live in a society of rules and regulations. If you want to picket, protest or march, no problem. If you want to destroy property, you have to pay. If you do the crime, you have to pay the fine."

Eades told *GCN* that an 89-day sentence is "too much time for what they did." And that it cost the building's private owner \$10.00 to remove the paint.

Van Horn disagreed that the sentence was harsh saying "They said they wouldn't [pay the fine and restitution]. They think that they march to some higher law. This definitely says 'I won't do

what you tell me.' This strikes at the heart of the judicial system. [The system] will fall apart if people don't comply with court orders. Everybody has to pay court orders. They didn't [and that's] contempt."

Eades agrees that the sentence had to do with how they were perceived by the court. "[They] were seen as a challenge to [the judge's] position of authority." Eades also said that "they were certainly perceived by the court as different," and that "they didn't give a lot of deference to the court."

Both Van Horn and Eades said that the women used first names during the trial, addressing the judge as "David" and the prosecutor as "Schuy." However, *GCN* asked Van Horn if Judge Cohen asked them to desist in this practice and he replied, "No."

Van Horn also said that Blacklock, who generally acted as the spokesperson and who also lives locally, "knew us" and described her as "intelligent, sensitive ... and personable."

Van Horn also said that he was distressed by the actions of the women's supporters who were in

the courtroom. He said that at various times during the proceedings, they "booed, hissed, and cheered." He said he "blew his cool" when a man came dressed in army fatigues wearing a sign saying "I Kill." The man identified himself as a Vietnam veteran. Van Horn expressed resentment at this characterization of military men.

Anne Riggs, a spokesperson for the Peace Encampment, told *GCN* that there are currently three women living on the land next to the Seneca Army Depot and that they will provide what support they can to their jailed companions. Riggs said that, in addition to emotional support, the women need money to pay for such things as paper and postage stamps.

The chief correction officer at the county jail where the women are held, Alan Bukowsky, was unable to provide a per day figure as to the cost of keeping an individual at the jail.

Persons wishing to send either money or statements of support to the women should write to the Ontario Jail, 74 Ontario St., Canandaigua, New York 14424.

— filed from Boston

News Notes

quote of the week

CALLING ALL WOMEN

Share This 1984 Resolution with

WOMEN FOR REAGAN

Ask not what our President can do for us; Ask what we can do for our President and our Country. If interested in "Women for Reagan" please send \$5 for information.

We would like to encourage the President to consider replacing V.P. Bush with a good patriotic woman like Jean [sic] Kirkpatrick or Phyllis Schafly [sic].

— Advertisement in the Boston *Globe*, January 23, 1984.

cable workshops

BOSTON — The Boston Public Access and Programming Foundation is sponsoring free cable television production workshops for organizations that serve Boston residents, including lesbian and gay community organizations. A minimum of 12 people is needed for each workshop; participants should be Boston residents or people active in Boston-based organizations that serve the city's residents. In exchange for four three-hour sessions, the organization will be asked to produce one program during the training period and at least one program at a later time.

For more information, call Susan at (617) 492-0091.

sewage treatment

SEATTLE — Two gay men who called the fire department when raw sewage began backing up in their apartment have claimed that firefighters who arrived on the scene said they could not help because "you guys have hepatitis and AIDS."

The Seattle Gay News reports that Ray Woods and Steve Reiswig dialed the 911 emergency number on December 24 to request help from the Seattle Fire Department. Three days later, they telephoned a complaint to the acting fire chief and notified the Dorian Group, a local gay organization.

Dorian Group President Jim Holm sent a written complaint to the fire department on December 28, and sent a copy of his letter to the mayor's office.

The acting fire chief replied on January 5, saying he had interviewed the firefighters involved and that although he had no knowledge of any discrimination or harassment of gay people by the fire department, he did apologize for any derogatory comments that might have been made. They chief said his investigation made him aware of the need for "additional information and education regarding hepatitis, AIDS and other diseases."

In response to the letter from the Dorian Group, a representative of the Seattle Office of Women's Rights noted that the incident served as a reminder of the need for a lesbian and gay rights ordinance in the city and urged the Dorian Group to write the mayor and ask for such protection.

acting director named in GRNL administrative shake-up

WASHINGTON — The Gay Rights National Lobby (GRNL) has announced the appointment of Jerry Weller to the post of Acting Executive Director. Weller will serve in that post while the GRNL Executive Committee continues its search for a replacement for former Executive Director Steve Endean, who announced his resignation last October. Endean was laid off effective Jan. 13 by GRNL's executive committee, according to the Washington *Blade*. The lay off has been described as one of a series of austerity moves taken by the Board of Directors to reduce GRNL's indebtedness.

Weller has been Deputy Director of GRNL since July, 1983. Prior to that time, he spent two and a half years as co-chair of the GRNL Board of Directors and worked as a "full-time lesbian and gay community organizer" in Portland, Oregon.

"The GRNL staff is well trained and prepared for assuming extra duties during this transition phase," said Weller in a statement released by GRNL. "It is our goal to work toward the continued decline of our debt while lobbying Congress on behalf of America's lesbians and gay men. AIDS research funding, civil rights legislation, and non-discrimination policies in the military and immigration will continue to be GRNL priorities."

a strong voice

NEW YORK — A new organization has formed for lesbian and gay disabled people. The group, called Mainstream, promises to be "a strong voice for gay/disabled people everywhere." For information, send a self-addressed stamped envelope to Mainstream, Peter Stuyvesant Station, P.O. Box 1399, New York, NY 10009.

nunn chooses glenn

ATHENS, GA — Sen. John Glenn, the Presidential aspirant whose anti-gay comments have earned him the enmity of lesbian and gay Democrats, has also earned the support of a homophobic U.S. Senator.

"John Glenn has the courage to give up his New York state chairman [sic] rather than give up his strongly held moral belief that homosexuals should not be the role models for our children in this nation," said Sen. Sam Nunn (D-Georgia) at an appearance with Glenn before Georgia legislators. Nunn did not formally endorse Glenn, however, reportedly because he faces his own re-election effort this year.

According to the Boston *Globe*, Glenn has emphasized the conservative tenets of his campaign positions during the southern swing, advocating a "strong defense," a return to "basic American values," and "patriotism." The *Globe* said Glenn had avoided the issue of federal gay rights legislation during the trip.



popper stoppers

SAN FRANCISCO — The San Francisco Board of Supervisors voted on December 5 to prohibit the sale of poppers to minors under 18 and to require that notices be posted where the inhalants are sold warning purchasers of possible health risks. According to the *Advocate*, the board also asked the federal Consumer Products Safety Commission (CPSC) to require warnings printed on the labels of popper bottles.

"They [manufacturers] were giving people the green light on poppers," according to San Francisco activist Hank Wilson, "when there's more research needed. People should not assume that it is a benign product."

W.J. Freezer, president of the company that manufactures Rush and Bolt, had opposed the ordinance during committee hearings. "We in the industry are not seeking to conceal hazards," Freezer said, "[but] we don't want misinformation getting out." Freezer claimed that thorough testing had failed to demonstrate that the product is harmful.

A spokesperson for the CPSC, however, noted that "all we said in our conclusions was that when used as labeled and marketed — as room odorizers — nitrites pose no hazards." The commission has asked the federal Food and Drug Administration to investigate the use of poppers as a drug.

thanks

HOUSTON — Mayor Kathy Whitmire and three city councilmembers went bar-hopping on January 7 to say "thank you" to gay supporters who helped their campaigns in last November's election. The delegation rode from bar to bar aboard a double-decker bus, along with 40 members of a local gay organization, reports the Washington *Blade*.

Five days later, JR's, one of the bars on the grateful politicians' itinerary, was visited by six uniformed Houston police officers. The police arrested two bartenders and five customers on charges of alcoholic beverage violations, including public drunkenness and serving alcohol to intoxicated persons.

a call for reorganization

WASHINGTON — District of Columbia gay activists have accused their local Human Rights Commission of failing to enforce the D.C. human rights law and have called for an overhaul of the commission, according to the Washington *Blade*.

"It is an irrefutable fact that in most circles the Human Rights Commission is considered a joke," said James Mercer, co-chair of the Langston Hughes/Eleanor Roosevelt Democratic Club, during testimony before the D.C. City Council's Committee on Public Services and Cable Television on January 11.

The 15-member commission is charged with investigating discrimination complaints, holding hearings, and issuing binding decisions on whether unlawful discrimination has occurred.

D.C. gay activist Franklin Kameny, however, says the process cannot work without full-time, paid hearing examiners or administrative law judges.

"All too often nowadays, in the majority of cases, the commissioners have no familiarity at all with the case decided in their names, and do not even read the order they sign," Kameny charged. "Thus, the entire procedure of adjudication by the commission has become a farce and a travesty, which has outlived its usefulness."

D.C. Councilmember Betty Ann Kane, who chairs the Public Services Committee, expressed concern about the problems and said she will consider introducing legislation to reorganize the commission.

aids support

BOSTON — The AIDS Action Committee has announced the formation of a Bereavement Support Group for men and women who have lost a loved one through AIDS. The group will run on an as-needed basis on the second and fourth Monday of the month, 7:30 p.m. to 9:30 p.m., and will meet at the offices of Gay and Lesbian Counseling Services, 600 Washington Street, Boston.

For more information, call the AIDS Action Committee at (617) 267-7573.

city pays the price

OKLAHOMA CITY — A gay man who sued this city for \$8 million in damages after he was beaten by police at a local gay bar has accepted a \$25,000 out-of-court settlement offered by the city council.

The Chicago *GayLife*, reporting on a story from the *Gayly Oklahoman*, notes that Tim Gravel brought the action against the city early last year. The city attorney investigated Gravel's claim and recommended the settlement, the second such payment arising out of an incident at the bar. In the earlier incident, the council agreed to sign an affidavit guaranteeing bar patrons protection from future police brutality.

white noise

ORANGE COUNTY, CA — The Citizens Protection Association, a right-wing organization of straight businesspersons, has offered a \$10,000 reward for the whereabouts of Dan White, the convicted and recently-released murderer of Harvey Milk and George Moscone.

The group says it wants to find White because they believe he is dangerous and that his neighbors have a right to know his whereabouts, according to the *Bay Area Reporter*. Association members Dr. Daniel Sigler, a self-described "right-wing businessman," attorney Jeff Walsworth, and Ronald Strunk, a contractor, say they will keep White's address confidential after the neighbors are notified. The \$10,000 has reportedly been donated by one of the organization's 100 members.

California Deputy Attorney General Nelson Kempsky has called the group "grotesque" and says its offer violates California's right-to-privacy law. The association, claiming that "the enormity of [White's] crime outstrips his right to privacy," says it may file suit against the state to obtain the information.

* * *

Meanwhile, Los Angeles City Councilperson Joel Wachs has travelled to Sacramento to urge state prison authorities to move White out of Los Angeles County, according to the Los Angeles *Times*. Howard Miller, the state's deputy director of parole and community services, met with Wachs, but later refused to say whether he would reconsider his decision to place White in the sprawling Southern California county.

Los Angeles Police Chief Daryl Gates, who opposed White's parole, nonetheless called Wachs' effort "a very, very unfortunate tendency toward vigilantism." Countered Wachs: "I can't imagine him making such a stupid and insensitive remark."

'Limitations of a Mistaken Strategy'

City Council Scuttles Anti-Porn Amendment

By Sharon Page

MINNEAPOLIS — On Jan. 13, the near success of some feminists to enact an anti-pornography strategy into law was scuttled by the City Council's 8-5 vote to sustain the mayor's veto earlier this month of a municipal civil rights code amendment (see *GCN*, Vol. 11, No. 25). Sponsors of the amendment have reintroduced a minimally-revised version that is now being studied by a special city task force on pornography.

The Council's vote to postpone indefinitely the first practical application of the dominant radical feminist analysis of pornography and its relation to violence against women elicited both grief and relief. However, this near-miss — which has attracted attention from around the globe — has rekindled the simmering controversies over ways to challenge sexism without surrendering sexual expression.

Following the City Council's vote, a small group of anti-porn activists disrupted the meeting and attempted to make a statement. Other protesters hanged Mayor Don Fraser in effigy and invaded and vandalized porn stores.

News Commentary

The anti-porn forces have been sharply criticized for organizing tactics they used in their efforts to pass the amendment. Minnesota Gay and Lesbian Legal Assistance founder Matthew Starks referred to "the appalling process" used by the amendment's proponents. The amendment's authors, Catherine MacKinnon and Andrea Dworkin, directed letter-writing and lobbying campaigns to mount pressure for their amendment, gathering supporters ranging from Gloria Steinem to Harriet Nelson of "Ozzie and Harriet" TV fame. But critics charged that the dissenting feminist viewpoints were ignored. Some people who came forward to speak against the measure during the initial City Council hearings in December were reportedly shouted down by advocates of the amendment. And the hearings were conducted by Dworkin, MacKinnon and the Council member who sponsored the amendment.

Starks, the Minnesota Civil Liberties Union executive director who described the MCLU as a major litigator for gay and women's rights, told *GCN* he believes the measure's supporters "have a correct analysis of existing problems, but are wrong in the mechanism chosen to deal with it. The measure is counterproductive to women's rights because it obfuscates their second-class citizenship."

...this near-miss has rekindled the simmering controversies over ways to challenge sexism without surrendering sexual expression.

While the defeated measure reflects the best thinking of the anti-porn movement, it fails to escape the limitations of a mistaken strategy. Though it embodies a brilliantly innovative approach to restricting porn, it rests on familiar premises and priorities established by anti-porn feminists over the past decade. Many critics of the anti-porn movement claim a similar social critique of sexism and they recognize the complex territory where guilt and desire, hostility and love, repression and rebellion meet.

Shifting the Focus

Amendment authors MacKinnon and Dworkin placed pornography in the context of equal protection before the law, arguing that porn is "central in creating and maintaining the civil inequality of the sexes" by fostering degradation and violent subordination of women by men. This approach departs in two ways from past anti-porn battles. First, it shifts the focus from definitions of obscenity — traditionally based, said anti-porn activist Pauline Bart, "on the assumption that women's bodies are disgusting" — to one of women's rights. Secondly, it shifts the initiative for action from state criminal prosecution to women's civil action.

But gay liberation challenged the confines of the closet and, in so doing, raised consciousnesses that issues of sexuality are central to the construction of public social life.

The measure would have avoided government censorship by seeking to give women a tool to fight "public harassment and private denigration." In so doing, it challenges the notion of a right-to-privacy unfettered by social pressure. MacKinnon pioneered legal recognition of sexual harassment of women in the workplace and has argued in regard to state funding of abortion, "if inequality is socially pervasive and enforced, meaningful equality will require intervention, not abdication." In the case of the anti-porn amendment, a woman would be able to intervene on her own behalf.

This restating of the feminist axiom, "The personal is political," reminds one of gay liberationists' assertion of the need and duty to flaunt queerness rather than work for the right to be queer only in private. But gay liberation challenged the confines of the closet and, in so doing, raised consciousnesses that issues of sexuality are central to the construction of public social life. Campaigns based on positive expansion of sexual options have a flavor very different from ones which imply negative sexual sanctions.

Anti-porn feminists often claim their target is the "sexual subordination of women," but portrayals of women as exploited workers, domestic inmates and commodity hawkers abound throughout society. Thus, pornography stands out as the target of the amendment only because of its explicit sexual expression, not because it is more exploitative than any other manifestation of sexism.

Reservations and Differences

Renee Ward, a reproductive rights activist for over 15 years and now director of a Minneapolis battered women's shelter, has reservations about the anti-porn strategy. She said the defeated measure would "not serve the ends that we would like served. And that is [to challenge] objectifying women, which the media does in general, and violence against women, whether it be in sexually explicit films or otherwise. There's an awful lot of it that is not necessarily sexual. The emphasis I'd like to see is on violence in the media, particularly violence against women, not necessarily because it has something to do with sex."

Differences among activist women over pornography and other issues of sexual politics are not uncommon. As longtime Chicago gay activist Laura Hathaway commented, "If Dworkin and company went into the local supermarket and trashed *Bride's* magazine, at least I'd know they're serious about going after exploitation of women and not just dirty pictures."

That the porn issue frequently draws no clearcut lines is illustrated by a look at the City Council breakdown on the amendment vote. Self-described feminists and conservative moralists, Democratic and Republicans, women and men fell on both sides of the vote. And the relationship between anti-porn feminists and neighborhood anti-porn activists, whose objections to porn stores may be as much to the large gay male clientele in the film booths as to the nature of the films, brings up troubling contradictions.

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Few women dispute that most commercial pornography is demeaning, insipid and alienating — like many products of commodity culture — though some of it can be pleasurable and affirming. Many feel that singling it out for special objections in a sex-negative society inevitably contributes to squashing sexual expression. Anti-porn strategy that fails to challenge both sexual repression and sex role objectification of both genders only inadvertently reinforces cultural imperatives of men as aggressors, women as victims and children as incompetent.

Trouble Communicating

To date, differing sides of the porn debate have had trouble communicating, with rhetoric and hyperbole clouding the issues. Commenting on MacKinnon's denial to *GCN* of any genuine feminist opposition to the measure, Ward said, "She's constructed it in a way that would say anyone who opposes her point of view is in favor of porn. I just don't accept that. I would like to think that the women's movement would be able to differ, that you could be a feminist and disagree. I think it's very hard to feel you are a strong person, committed to feminism and not abide by some of the positions taken [by anti-porn activists] and not be put in a difficult position."

Having grabbed the headlines and with influence on the city's agenda, anti-porn feminists stand at a crossroads. The rhetoric used and tactics employed can dig deeper divisions within the gay/lesbian communities or the moment can be seized to rebuild dialogue among holders of diverse views within our movement. Neutralizing the bombast and acknowledging the complexity of sexual politics on all sides is the first step.

"If women have the right not to be portrayed as whores by nature, then men have a right not to be portrayed as rapists by nature."

Just as some members of the gay male community and the women's movement need to take seriously the hate-propaganda quality of sexually explicit violent porn, so anti-porn feminists need to shift their emphasis to take on the more widespread forms of indoctrination of men and women. Dworkin and MacKinnon articulate useful metaphors for dynamics of sexuality and power, but held in isolation, even the most insightful metaphors become caricatures.

Women and Men Together

Canadian lesbian/feminist writer Jane Rule proposes in the current issue of *The Body Politic* that women and men together challenge messages of women as brainless victims and men as heartless killers. As one man was reported to have said before the Minneapolis City Council hearings, "If women have the right not to be portrayed as whores by nature, then men have a right not to be portrayed as rapists by nature."

Considerable dedication and energies of anti-porn feminists and their critics can be applied to a wide range of creative action. Portrayals of gratuitous violence, whether in films rated XXX or PG, should be opposed. The Nicaraguan government's ban on the use of women's bodies to sell commodities should be examined and discussed. Protests of the glorification of men as murder machines can forge links with the anti-militarist movement.

Just as importantly, feminists and gay liberationists with visions of diverse ways of expressing sexuality need encouragement, protections and material assistance. If Minneapolis' sister city of St. Paul can spend \$1.7 million to buy out the city's porn stores, as quietly happened last fall, if the talent of women like MacKinnon and Dworkin can come this far toward setting legal precedent, why should it be too far-fetched to devise creative strategies for nurturing alternatives to the pornographic status quo?

gay democrats

BOSTON — A joint task force of the Boston Lesbian and Gay Political Alliance and the Cambridge Lesbian and Gay Alliance has announced the launching of "Gay and Lesbian Vote '84," an effort to recruit lesbian and gay delegates to represent Massachusetts at the Democratic National Convention.

Delegate slates committed to each of the eight Democratic Presidential candidates will be chosen at caucuses held at 2 p.m. on Sunday, February 5.

Interested Democrats are invited to come to a preliminary meeting on Sunday, January 29 at 3 p.m., in Seminar Room 2 of the International Legal Studies Building at the Harvard Law School. For more information, contact Ben Schatz at (617) 266-6139, Jonathan Handel at (617) 864-3280, or Ellen Simons at (617) 325-7705.

military intelligence

CHICAGO — The Midwest Committee for Military Counselling, which provides draft, military and veterans' counselling and related services, is sponsoring a series of leaflets of special interest to lesbians and gay men.

"The Draft: Gay Questions, Serious Answers" provides basic information about the draft in a question and answer format, available for 50 cents. "Your Rights in the Military: Survival Guide for Lesbians and Gay Men" is "a one-page summary of the most important things every lesbian and gay service member should know," and sells for 30 cents. In addition, a book for counsellors and attorneys is in preparation. Bulk rates for all these publications are available. For more information, contact the Midwest Committee for Military Counselling, 59 East Van Buren, #809, Chicago, IL 60605. Telephone (312) 939-3349.

the dream remembered

WASHINGTON, DC — Over 100 people came to a memorial service here sponsored by the Third World Gay Faith Temple to commemorate the birthday of Martin Luther King, Jr. on January 15, according to the *Washington Blade*.

The Rev. Harry Stock, an Episcopal minister, spoke at the service about his participation in the 1963 March on Washington, his friendship with an aide to King, and his personal experience of discrimination as a gay man.

D.C. Human Rights Commissioner Colevia Carter read several poems expressing the gap between King's ideals and present-day reality. One audience member asked others to use the "moment of silence" to consider gentrification as a case of white gay people profiting at the expense of poorer blacks.

Community Voices

sex lives

Dear GCN:

This is the last day of 1983 and I must make myself do another good deed to account for my karma!

I am quite impressed with the December 10th issue in which it hosted the article by Nancy Langer, "Different Abilities, the Same Queer Pleasures." The article was general enough to cover the whole range of disabilities even though one could not list them all. It was presented in a clear-style, well-written and researched in a sense to cover important data. Also, sensed the writer to be quite open and receptive to differently abled. It made me feel warm inside, as I am a disabled person (nerve deafness).

I want to say this much: Nancy brings us up-to-date on what's really happening in our sex lives. No matter how small the article appeared, there is a definite need for more information and services/resources for people like ourselves (disabled or abled). The general public has to break down their barrier of prejudice, greed and malice in order to be of service to us. They're usually the ones that are influential when it comes to the Laws of Economics and Civil Rights. In the future, I would like to see more written works on gay and lesbian people who have reached a mid-life crisis and those who are our beloved Senior Citizens. I'm curious about this lifestyles and how they deal with their lives at this Day and Age.

Nancy, thank you for your hard work. Your efforts are well spent. It can't be explained beyond words.

In Green and Lavender,
Suzan Bedrosian
Somerville, MA

ngtf disappoints

Open letter to NGTF,

As a gay activist here in the Louisiana State Penitentiary, I have written you and you have ignored our pleas (from 200 gays in this prison). You are supposed to be the voice of our movement and our leaders. Yet, you ignore us. I only wish that you could be here so you could see how it feels.

As one who feels for my brothers and sisters both inside and out, I would like to say the Task Force is not doing its job, not that I can see. You have forgotten that we will not stay in prison forever, and you will need us as we need you now.

I only hope that this litigation [Ed. Note: *Smith's suit against the prison system, with which he could use some legal research help regarding the putting together of a 'Supporting Memorandum' showing the need for protecting gay prisoners, from inmates and guards*] succeeds in setting up some protection for all gays in prisons and jails.

I wonder if you will try (if it succeeds) to take credit for the work done on it??? The National Gay Task Force is a complete disappointment to me and the other gays in this prison.

With pride always,
Anthony T. Smith,
PMB 71437 Camp A,
Angola LA 70712.

Managing Editor

Gay Community News is seeking applicants for the position of Managing Editor. Ability to facilitate a democratic decision making process, and administrative experience within a non-hierarchical setting helpful, as well as a knowledge of gay journalism and familiarity with the local and national lesbian and gay communities. Applicants should have a commitment to gay liberation, feminism and social change. \$145/week, health benefits, three weeks paid vacation. Please contact Cindy Patton at GCN, 167 Tremont St., Boston, MA 02111, (617) 426-4469.

AIDS Resource List

AIDS Action Committee — 16 Haviland Street, Boston, MA 02115, 267-7573

Education and support group for people with AIDS, their families, lovers, friends and health care providers. Provides speakers, conducts forums, rap groups, hospice-trained volunteers, hotline information and referrals. Associated with the Fenway Community Health Center.

AIDS Action Line — 536-7733

AIDS Action Committee service, information, referrals and befriending about AIDS. Trained volunteers.

AIDS Benefit Review Committee (267-7573) or (725-4849)

Joint subcommittee of Mayor's Committee on AIDS and AIDS Action Committee to coordinate AIDS fundraisers, monitor process and review results. All groups of individuals planning AIDS fundraisers are encouraged to coordinate their efforts with the subcommittee.

AIDS Hotline — (424-5916)

The Community Infectious Disease Epidemiology Program of the City of Boston. Staff of public health nurses answer questions about AIDS make referrals. Col-

lects city-wide data from hospitals on AIDS cases, forwards data to Centers for Disease Control in Atlanta, officially determines number of cases probable and under investigation.

Fenway Community Health Center 16 Haviland Street, Boston, MA 02115 (267-7573)

Hotline information, medical work-ups, diagnosis, referrals, counseling. A gay sensitive health care facility. Participates in research efforts.

Gay and Lesbian Counseling Services 80 Boylston Street, Boston, MA 02116 (542-5118)

One-on-one counseling for AIDS anxiety. **Gay and Lesbian Hotline** — 6:00 pm to midnight, M-F (426-9371)

Provides information on AIDS, makes referrals. Associated with Gay and Lesbian Counseling Services.

Haitian Committee on AIDS in Massachusetts — 117 Harvard Street, Dorchester, MA 02124 (436-2808)

Provides information, referrals, support and emergency assistance to Haitians with AIDS and their families.

time on boylove

Dear GCN,

I would like to alert GCN's BL (Boy-Lover) readers and others interested in the rights of gay young people to self-determination and sexual freedom, that *Time* magazine will be running a major feature, almost certainly a cover story, partially concerned with the BL movement worldwide in the issue of Jan 30 or Feb. 6.

I am able to say this with some degree of assurance because the principal writer on the project flew up here specifically to discuss the *philosophy* of BL with me (some of which I had publicly espoused at the beginning and end of my "travesty of justice" trial in mid-1982, covered by GCN at the time.) He did not come to discuss the alleged *transgressions* of outmoded and archaic laws, because, he said, he already had all that from police and court records.

While I imagine that the BL movement will be savaged as usual, with special emphasis on the recent travails of NAMBLA, PIE in England, and the group of cases in NYC last month involving a lawyer and a doctor amongst others, I nevertheless do believe that an airing *will* be given to "our side" of the controversy and proposals to lower the formal age of consent laws. It is far too much to hope that *Time* will agree with our point of view, but I do think it will be presented, albeit with the inevitable distortions.

Readers may wonder why I consented to talk to *Time's* writer, especially since advocating and defending boylove as a wholesome and natural way of life is potentially very dangerous in the prison milieu, but I felt (after thinking about it and discussing it with some other people) that he apparently was going to publish my name and views anyway whether I saw him or not and that it was better for the BL movement that I presented the rationale and philosophy in some detail face-to-face, gave him some books to read (Sandfort being the most important one), answered his questions (which were intelligent, not hostile, and demonstrated considerable understanding of our position even before our discussion), and "walked tall" rather than ducking the interview.

I was in a unique position to explain the experience and beliefs of boylovers (which it would be unsafe for incarcerated or 'involved' BLs to do) partially because I am already (unfortunately!) a prisoner, even though a political prisoner rather than a criminal. I was able to explain to him the many benefits accruing to a boy befriended by a BL, such as educational, recreational, and material benefits, as well as the happiness of being truly cared for by someone who can be a guide, mentor, confidante, and 'buddy'.

I was careful to explain to the writer that I did not represent NAMBLA or any other BLs, though many that I know personally do hold similar views. He (*Time's* writer) was already aware of my long connection with the movement, even in its embryo stages, 20 years before NAMBLA, and of my being the principal creative force behind *The Boy: A photographic essay* (1964) and a number of other books in this field.

I also lent him copies of "Position Papers" which I wrote in cooperation with many other BLs worldwide, and which sum up what we feel is the philosophy of BL (for want of any appropriate less fancy word!) and the rationale for a change in the laws and other associated matters. Since I know that my views and those of my BL friends will be distorted in *Time*, I am willing to send copies of these papers free to sincerely interested GCN readers (though since I'm locked up, you might wish to defray postage costs). I would also like to hear reader's views on the *Time* article. I will endeavor to reply personally to all, but if there is an avalanche, I will at least reply with a xeroxed newsletter responding to the principal views expressed.

With best wishes to all,
In friendship, peace and love,
Martin W. Swithinbank,
Box B, 82-A-3644,
Dannemora, NY 12929.

Mayor's Committee on AIDS — Room 608, Boston City Hall, Boston, MA 02201 (725-4849)

Coordinates efforts of federal, state, and city health agencies, produces educational material, collects data on cases, reviews policy. Umbrella organization. Media outlet. Conducts forums and provides speakers, distributes AIDS brochures, referrals.

National Gay Task Force Hotline (1-800-221-7044)

Toll free national hotline run by NGTF to provide information and referrals.

Omega Hospice and Bereavement Program 270 Washington Street, Somerville, MA 02143 (776-6369)

Ongoing free support group for gay men and lesbians dealing with life-threatening illness.

Springfield Downtown Ministry /Council of Churches — 293 Bridge Street Room 205, Springfield, MA 01103-1402 (737-4125)

Counseling and referrals.

Gay Community News

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Speaking Out

Pride '84

By Marsha Levine

Working on publicity for the Annual Boston Lesbian/Gay Pride Parade and Rally during the last five years, I've found it's been a real struggle finding new words to describe the same old event. The problem has now become how do we tell you about *everything* that's changing without writing a novelette!

We've summarized the polling we did in the community during the last 1½ months. The Committee sent questionnaires to members and organizations representing a cross-section of the community. This gave us a sense of what *you* thought we needed to improve; what needs to be dropped; and what should be our overall growth direction. Hopefully, the plans that we propose based on those answers reflect the requests and feedback coming from the majority.

Hence, we'd like to introduce the Boston Lesbian/Gay Pride Celebration. To start, we're streamlining some areas of obvious complaint. The Parade route will continue as it has during the last 10-11 years, except *you'd* like to see *more* floats, music, creativity, and *less* chanting.

The Rally will be considerably shortened. What usually ran 2½-3 hours, will now become 30-45 minutes. Your requests for *less* speakers will be honored, and *every* effort is being made to insure that the key speaker (note: singular) will be someone who *totally* represents the community in a *united* manner. Some music and entertainment will take-up a good portion of the 30-45 minute block. The Rally site will be the Boston Common Parade Grounds (same as last year's site), but the sound will be arranged better to accommodate for the larger area and crowd. The Parkman Bandstand was mentioned as an alternative site, with the Esplanade as another suggestion. However, the Bandstand is in almost complete disrepair, with regard to our electrical requirements, and the Esplanade poses a traffic problem across Storrow Drive (our insurance costs alone would be astronomical to cover liability).

The Committee is proposing our 1st Annual Festival, as many of you requested, wanting something more along the lines of a celebration of ourselves. The site we would use would be the Boston Common Ball Park (adjacent to the Parade Grounds). While the detailing has not been totally finalized, length of time could be from 5 to 8 hours of entertainment, music, refreshments, displays, exhibits, dancing, information booths, and a five-story tall Hot Air Balloon available for rides. There would be a gate fee, but it *will* be nominal, and certainly something everyone could afford to give. This donation is required for a two-fold reason. One, is to cover our overhead costs, which we are estimating now. Two, is so that we may offer a "mutual benefit" program. This would mean that we would donate money back to organizations that signed up to work with us at the festival. We are in the process of determining a rate of payment based on an hourly, per-person donation of their time and energies. The Committee would be giving money *back* to the community, instead of keeping it all for themselves. Potential monies to be given out could total *thousands*.

You want to see more publicity of all events during our two-week celebration. We're working on creating better ways and materials to do that, but of course, we are limited by the monies we generate between now and March or April. We need you to overwhelmingly support *all* of our fundraisers or send us any donation you can manage. We also need creative and publicity-minded people to work on the sub-committees involved (Publicity, Media Outreach, Pride Program Guide).

1984 promises to be a big year. A tremendous focus on this year's festivities nationwide is a goal pledged by all 18 cities and 15 states that attended the Annual National Lesbian/Gay Pride Coordinator's Conference in October 1983. We'll stand behind a common national theme — "Unity and More in 1984" — on banners, posters, and other publicity, in an attempt to show our unified strength and pride. This is an especially important issue dur-

If you stick with us...

you can become a member of the lesbian and gay movement's newspaper of record.

The *Gay Community News* was first published in June, 1973, just prior to Boston's annual lesbian and gay pride march, and has published weekly since. Initially a mimeographed newsletter and calendar, *GCN* was started by a group of lesbian and gay activists who needed a better way to communicate with each other and the community. The newsletter soon grew into a 16-page tabloid, with its own office and (under-) paid staff. *GCN* has always seen its purpose as providing a forum for discussion of the many issues important to our diverse community, as well as providing the news and features essential to developing an informed and politically active lesbian and gay community.

GCN has always been operated as a non-profit collective depending heavily on the input of an active volunteer membership and elected Board of Directors. Anyone demonstrating an active and extended commitment to working on *GCN* can become a member and help determine the policy and direction of the paper through monthly membership meetings. We *need* volunteers in order to get the paper out each week and, equally important, to maintain the broad base of perspectives that makes us a *community* newspaper.

Being a community newspaper means that *GCN* is not an organ of any person, business, or movement faction. *GCN* attempts to serve a politically and geographically diverse lesbian and gay community. We need your input in letters, Speaking Outs, articles, news tips, volunteer time, and money. If you have always wondered what it was like to work with a committed group of lesbians and gay men on a newspaper, give us a call. Below are some of the areas where we especially need volunteers:

Circulation...	help put <i>GCN</i> in the plain brown wrappers and mail it out! Call Chris Guilfooy, or just show up.
Promotions...	help put together the mailings and projects that get people interested in <i>GCN</i> . Call Richard Burns.
News...	writing (especially non-Boston), transcribing interviews and news stories, investigative research, indexing and filing. Call Sue Hyde.
Features...	writers, reviewers (movies, books, dance, theater, music, etc.) indexing of reviews. Call David Morris.
Managing Ed...	bookkeeping/budget work, grant writing, typing. Call Cindy Patton.
Art...	layout, illustrators (especially for book supplement), maintain photo file. Call Susan Yousem.
Advertising...	billing, sending out tearsheets. Call Hershey.
Typesetting...	experience with Compugraphic Editwriter 7500. Call Nancy Wechsler.
Office...	indexing, archives, interior decorating, windows; Prisoner Project: legal research, sending out books, collecting info on 'coming out' resources: jobs, housing, etc. Call Mike Riegle.

ing the presidential election year. It is also to celebrate the 15th Anniversary of Stonewall. In mid-May, a media task force for National Pride Celebrations will package press releases and other information for all participating cities, to be sent to the media in perhaps the most impressive media blitz ever.

And to kick off 1984 with a bang, the Boston Lesbian/Gay Pride Committee would like to help you out on Valentine's Day. Instead of your spending hours running around trying to locate a reasonably priced gift for your loved one(s), we'll deliver roses and/or balloons at very competitive-with-the-market prices. No wading through tons of heterosexual cards, paying over-inflated prices to straight florists (and then being embarrassed to write out your tender message), no homophobia. Look for our order forms and flyers in your favorite lesbian/gay bars and businesses soon.

We have more fun and exciting fundraisers planned, and we're trying to carefully budget them so they don't cut into your life savings. As they formalize, we'll widely publicize these events.

But in the meantime, if you'd like to donate funds, volunteer your services, or join the committee to help us plan and organize, you can call (617) 889-4777. Or write to Pride Celebrations, Inc., P.O. Box 8916, Boston, MA 12114-8916, and we'll add you to our mailing list (strictly confidential and not available to other groups or individuals — kept on floppy disk software for computer).

We hope that you will all support our 14th Annual Pride and Rally, *and* our 1st Annual Festival. Your support will let us support you!

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111

Community Voices

mouths open, only singing

Letters to the Editor,

By its own admission, the Boston Gay Men's Chorus is political in name only (the *Boston Globe*, December 16, 1983). What it is other than that, I find very disturbing to contemplate. Your own *GCN* reviewer of the Chorus in New York City, December 17, 1983, is troubled too, which is apparent from the malaise that pervades his article; but then, he is confused and too caught up with the puffiness of being a male to see beyond to what, in truth, bothers him. He knows that classical music and choruses are cultural institutions beyond reproach, somehow sacred, untouchable. Yet he knows that being gay is something special, unique. It is different. Its discourse is not true when conducted in heterosexual terms. It should have its own. There is a model, by the way, for better or worse, and women have built it. But gay men have failed utterly to build a model of musical discourse about themselves.

What they have done in their usual fashion is to once again appropriate, by aping, a model that is suspect even among heterosexual society.

I can imagine nothing more ineffectual and ludicrous or improbable than seeing Columbia Records or RCA issuing recordings of the many Women's Music Festivals. So what prompts Bruce McCabe of the *Boston Globe* to write a lengthy article on Gay Men's Choruses (but not Women's Music Festivals)? The fact that the New York City Gay Men's Chorus has a record out now on "a major classical label." What women sing about (i.e., themselves) would obviously offend the community and commercial market. What gay men sing about is heterosexuals! No wonder it sells and gets accolades—even from misguided gay reviewers.

What made the *GCN* reviewer swell with emotion was his feeling of maleness inculcated in him from male role-playing indoctrination carried out by the dominant heterosexual male society. He was feeling his oneness with male power, not his homosexuality (or on another level, about waist-high, all those male bodies and loud, virile male hormonal voices).

Male choruses were the ultimate bastion of cultural power expression and were the most cherished activity to be in at all-male private schools. In plain truth, very sexist groups, singing psalms of choral joy to male stereotypical superiority. Women put on pretty gowns and sang dulcet madrigals of love.

With the Great Liberation Movement—to which even drags and street queens lent their muscle and blood—the male chorus became an embarrassment to heterosexual society and male colleges going coed. The mixed chorus became the norm, singing the praises of heterosexual culture. The weird and truly perverted thing is that gay men then took up the abandoned banner of sexism with "glee" and now we have a rash of anachronistic all-male choruses, only gay now, "manned" and conducted by the "new sexists" to perpetuate the old male power model, the very source of our oppression! I find this mind boggling, a grotesque debasement of my sense of being special.

Always too late and in bad taste, the upwardly mobile gay male is forever a parody, a joke, a bad copy of the heterosexual male power structure he envies and has privileged entry into (if he keeps his mouth shut and hides his homosexuality).

In their identity crisis confusion, these gay choruses just don't know what to be or sing about: some classical crap, a few religious obeisances, some Broadway cheap, the innuendo

sex-switch pop songs and, discreetly, the work of some composer who just *might* be gay (What do you think, dear, is D.P. *really* gay??).

This prissy attitude of our gay men's choruses about ourselves is a disservice to our dignity and image. If there must be a men's music—and surely for good reasons women must keep apart to themselves in creating their identity through music—then let it look to this same struggling, confrontational music of the women's movement, not the ready-made non-relevant music of straight culture.

Gay men have no identity. They appropriate badly that of straight men who are all fucked up in the first place over their mythic masculinity stereotype. So, twice removed, the gay man flounders through life doubly fucked up dancing the dance of non-entity around the bright, burning flame of sex, power and upward mobility.

The notion that being artistic and tasteful will integrate homosexuality into the social fabric will only work for the gay male elite to gain them entrance to the fringe of that heterosexual paradise of status and economics. In turn, heterosexual chic types find it either liberal or amusing to clasp—but not too closely—these fashionable gay males to their bosoms while the hate-mongers, queerbashers and homophobes flourish as ever to work their worst on the rest of us. No, being artistic and tasteful is just the thing to defuse the power latent in the politics of homosexual music. Just what society wants: emasculated gays.

So it was with horror I read that the Boston Gay Men's Chorus is political in name only, the rest being—I presume—browning the assholes of the straight power structure. Will someone please address my concerns. I'm beginning to fear that my worst enemies are not straights, but other gay men; as usual with their mouths open, only this time, singing.

Sincerely,
Vincent F. Luti
Westport, MA

'scum of the earth'

Dear GCN,

When I was in Atascadero State 'Hospital' I met a lot of men who were in prison for sex with young guys. Some of them had been in there for many years and each time they got ready for a parole date the staff would send a letter to the court saying that he was a danger to himself and to society and the hospital would ask for a two year extension and, would you believe it, they would get it.

The State Hospital gets \$45,000 a year just to keep a man there. At Atascadero, sex is not allowed and if they catch you having gay sex they will put you on drugs so you can't have any sex at all. To be caught masturbating will get you put in isolation and if you have more than ten books or magazines the staff will take them away from you and put them in the garbage. They feel that boy lovers are the scum of the earth and that all gay men are sick, especially if they have lovers. The gay men there have no rights at all!

Thank you,
Dwain Rasmussen,
C-55880,
PO Box 2000 N-208,
Vacaville, CA 95696.

Community Voices

who are the experts?

Dear Friends,

I was appalled to read the statement prepared by the Lesbian Caucus of the National Coalition Against Domestic Violence on lesbian battering which was reprinted in the Jan. 14 issue of *GCN*. The statement angered and disappointed me—particularly because it appeared next to my article “Lesbian Battering/A Personal Account.” If its proximity suggested approval let me make my position clear. I was not involved in the Sept. ’83 conference which produced that unfortunate statement, and I completely disagree with the analysis presented.

As a victim of lesbian battering I believe I have some knowledge of this particular issue. And I do not agree that S and M sex is battering or that it produces abusive relationships by its nature. I do not condone the efforts of the NCADV, WAP, or like-minded groups and individuals who engage in divisive and ugly politics that further confuse issues of sexuality and violence. And I abhor their attacks on S and M women, butch-femme women, and others who enjoy other than side-by-side sex.

I was dumbfounded by the eighth item on the caucus’ statement, i.e. “violence is not a ‘potential’ in ourselves, it is a behavioral choice.” Exactly what does this mean? I suppose battering is a “behavior,” although I wouldn’t use such Skinnerian terms to describe it. But how much is “choice” and how much is compulsion? Do we really know the answer already? Furthermore, everyone who is really honest with herself knows she has a potential for violence—and thank goodness for that! How else could we fight back against oppressors? (And I’m not talking about holding hands and singing “We Shall Overcome.”) The question is—Why do some women use that potential to harm those who are close to them? Perhaps those they love?

As far as the caucus’ handy five-point “checklist that women can use to examine their relationships to assure themselves that they are non-violent,” I assume this was a joke. I can’t imagine intelligent women actually suggesting a litmus test for bad lesbian relationships. Everyone knows when they’re in a bad relationship—these are relationships that make us feel really unhappy. Take it from someone who knows—when you are being battered you know it’s happening, whether you can articulate it that way or not. That’s why you keep the abuse a secret and agonize over it privately. The NCADV seems more interested in quickly putting difficult questions and concerns to rest than in helping those of us who are traumatized by lesbian battering and exploring with us why it happens and how to stop it.

The entire statement to me smacked of good girl/bad girl mentality and I’ve had about enough of that. You know, it’s awfully easy to only look at the surface of things when you confer exclusively with individuals who dress like you, think like you, eat the same vegetarian casseroles, go to the same dances, and work in the same political movement. It’s easy—but what results is often an overly simplistic analysis that may have little relevance to the reality of most people’s everyday lives. An analysis, in fact, like that given by the NCADV to explain lesbian battering.

For the rest of us, before we arrive at our conclusions we better take a good hard look at the facts. I’m here to tell you that lesbian battering occurs in all kinds of lesbian relationships. I am a butch and I was a victim of it. All kinds of women can be abused, and many different kinds of women can be abusers. It’s not going to be as easy as pointing fingers at those who are “male-identified” or have “internalized homophobia,” and saying the problem is over there.

I remember when I was in elementary school there was a rumor going around that girls who wore red were sluts. At the time it seemed to make sense, and it certainly kept me from wearing red. But in retrospect that rumor was wrong. Lesbian battering is complicated—I believe that frightening tapestry is woven with both constitutional and situational threads, and its tight weave simply cannot be easily pulled apart and restitched.

There are no easy answers. I was a victim of lesbian battering eight years ago and I still don’t completely understand it. What does it mean when the professionals—the experts—have already convened and issued statements, checklists and notes when those of us who have experienced lesbian battering are ourselves still unsure of its genesis, nature and solution?

Sincerely,
Anne Franklin
New York, NY

sensitive issue

Dear *GCN*,

A comment on using ethnic, racial identities in ads:

I always mention my Jewishness when I am looking for a roommate. This way I will not attract someone who does not want to deal with my particular needs and fears. And also I might attract another Jew that way. Certainly, I get less than zero support in America for my own culture, and eagerly welcome other Jews (while not restricting myself to Jews; my lover of 5 years is Black).

There can be reasons why a white person might want to mention their identity, too. A non-racist white person might want to let minorities know what they’re getting into. A black person for ex-

consent and violence

Dear *GCN*,

The “lesbian battering” pieces were quite powerful, and made me aware of something about the debates around “man/boy love” and S/M sex that has always bothered me. We can probably all agree that, when you look at it closely, “consent” is a thorny problem, not only in S/M and battering, but everywhere we look. What does it mean to say a woman “consents” to marriage or abortion or that a young person “consents” to go to school or church in a society structured like ours where the options are heavily limited for both?

But more important, I feel, is the way consent is, consciously or not, used as a distraction from the even thornier problem of the nature and extent of “violence.” It’s a regular feature of the anti-S/M and anti-boy/love (for want of a better phrase) arguments that attention is focused almost exclusively on whether the young person or the M “consent” (an incredibly naive question in its either/or, yes/no form!) to some particular relationship or act, ignoring almost completely the vast, all pervasive forms of violence (emotional, intellectual, etc.) that all of us live with daily. Queers who haven’t come out aren’t generally in the closet because they like the view.

Punches in the mouth are relatively easy to identify and to imagine the possibility of stopping (by blaming the batterer or the victim, personally, often) compared to the violence tolerated by our community and pushed by our political leadership.

Apparently, people would rather treat the symptoms than the disease. It’s easier to focus on the particular relationship or object (as in ‘pornography’, for example) than on the sexist (racist, ageist, etc.) attitudes that generate the almost reflex (often unconscious) violence taught in our schools, churches, legal processes, families, mass entertainment (including “G” rated films), and advertising propaganda.

Relationships between older and younger people are often discussed as if the particular differences in economic, intellectual, etc. power in these relationships were somehow unusual in the young people’s lives; as if violence could only or mainly be expected to come from these, rather than from the *immense* power differences that *all* young people have to put up with, all the time, and that have a generally much more destructive affect on their development than any sexual relationship may have. The cops/courts/prisons, counseling (“lifestyle”) agencies, schools, churches, etc. are the prime molesters of children, and all of us. Maybe the fact that we’re all so complicit in their operation makes us less eager to examine them closely.

The S/M people, as well as those involved with the porno, boylove, and public sex/promiscuity debates, would do us all a favor by keeping *both* issues (nature of “consent” and of “violence”, and their relative weight in our lives) on the front burner (so to speak).

Off the Red Herring State!

Mike Riegler
Boston, MA

“forbidden” battering

To the Editor:

I was interested in the article on Lesbian battering in the January 14 issue of *GCN*.

When Del Martin’s book on “Battered Women” first came out, I made myself very unpopular by insisting that the political analysis of her book was incorrect. I maintained then—and maintain now—that battering is the result of a violent society, and not necessarily at all the result of male domination of females.

It is a fact that a large percentage of males are physically stronger (greater muscular development due to cultural causes) than women, and that therefore battering of women by men is prominent; however, I think that this does in no way prove that battering is a sexist/male phenomenon. The article on Lesbian battering seems to me to be one source of proof of my contention that battering is widespread among both genders, and is cultural rather than sexual.

Thanks for having the courage to open up this heretofore “forbidden” subject. Battered people need help—and so do the batterers, regardless of gender or sexual preference.

Julie Lee
Garwood, NJ

ample, who is tired of dealing with whites for a while and needs a break, might be happy to know that a person is white so they don’t have to bother calling.

So, I’m for keeping the ads policy as wide open as possible except for: job opportunities and apartment rentals (as opposed to roommates). Even then there are exceptions (teaching ethnic studies might require someone from a particular cultural group). Let the editors scrutinize each case. Good luck. This is the same sensitive issue we were dealing with 10 years ago. You’ll never please everyone.

Love,
Ben Zahav
San Francisco, CA

from lesbian nation to brave new world

Dear *GCN*,

I have been wanting to see an article on lesbian battering for several years. I have known many lesbians working in the shelter movement who have had the difficult task of dealing with battered lesbians in a movement heavily focused on the apparent fall-out of a heterosexual world. And, I have known and lived with lesbians who were battered or being battered in their own lesbian feminist, vegetarian, collective households.

The articles by Janice Irvine and Anne Franklin raised many of the difficult issues involved in lesbian battering, but I was extremely disappointed by the NCADV statement. While it, too, made some important points about “blaming the victim” and placing responsibility for dealing with lesbian battering within the lesbian community, the “note” about s/m is devisive and disempowering.

I have no doubts that people engaging in all sorts of sexual activities find themselves in a battering *relationship*. But I’d like to see real information and analysis that s/m is any more connected with battering than other sexual practices. It is extremely dangerous to rely on anecdotal data (“we’ve had reports...”). “Lesbians are alcoholics,” and “homosexuals are prone to suicide,” are similarly ill-researched “reports” that straights often use against us. This type of “fact” gets taken as reality when posited by “the leaders of the battered women’s movement” (*leaders*??). It appears to write off battering as somehow related to s/m and allows us as a community to heave a collective sigh of relief — not *us*, its those s/m women causing the problem. Lesbians involved in s/m, or in battering relationships, or both, are disempowered by such simplistic causal reasoning: instead of casting a suspicious eye on sexual practice in order to neatly explain away battering, we should ask them to speak for themselves, create their own analysis. They might issue a very different statement from the one printed.

We still seem scared to hear from the lesbians in battering relationships: what if their analysis hits too close to home? We want the “problem” to go away, but just like men who are not involved in a battering relationship, we want to say, “how awful, but those men (lesbians) aren’t like me, I would never do that.” But any one of us could find ourselves in a battering situation.

The NCADV “checklist” may help provide a starting point for defining lesbian battering, but much more is needed. It is comforting to pretend that you can “protect” yourself by asking 5 questions. But how useful are these questions to lesbians who are being battered, or for those of us who have watched it happen? *How* do you intervene? *How* do you create relationships so that there is conflict resolution and dialog between lovers and their roommates and friends *before* a pattern of battering is established? Perhaps the hardest thing about lesbian battering is that there are no “bad guys” or “good guys”—these are your friends, sister.

I appreciate the dedicated work and analysis of the lesbians and straight women working in the battering movement. But like the process in dealing with battering between men and women and children, we have first to create an environment in which batterers, batterees, and those who are closely involved can talk without fear of being labelled or written off as “into s/m” or “butch/femme” or un-feminist. The real issue is not sexual practice, but our collective need to address issues of autonomy, choice, conflict resolution, and mutual respect in all kinds of relationships.

When we created the “lesbian nation,” we thought we could leave behind all the nasty things we thought were “male.” Sadly, we discover, a lot of that stuff was just human, and we have to work through it, too. The bubble has burst on many fronts — the task ahead is to stop hiding behind our rhetoric and face the brave new world.

Sincerely,
Cindy Patton
Cambridge, MA

not third

Editors:

Please note that you made an error on Page 1, Vol. 11, No. 20 (Dec. 3), “New York Order Gets Mixed Reception.” You said “Cuomo made N.Y. the third state in the country to have banned anti-gay discrimination in state employment, following PA. and CA.”

HAWAII’s Gov. Ariyoshi signed a similar order in January of 1980! Maybe no one sent you the good news yet.

Your paper is excellent and I read every word — keep going another 11 at least!

Aloha nui loa,
Jay Mays
Co-editor
“Island Lesbians Magazine”

anti-nuke support

Dear Friends,

Larry Goldsmith’s coverage of the anti-nuke missile conference (*GCN* Vol. 11, No. 24) was so good I want to express my appreciation for it publicly. I also think readers outside of Boston should know that most of what Larry reported about police violence and the arrest of some demonstrator’s who didn’t want to be arrested (“legal”? civilly obedient’?) was not reported at all in the local press or TV coverage that I saw. In fact, most of the coverage in the mass media did not mention “civil disobedience,” and presented the situation as if some demonstrators were seeking a hostile confrontation with the police, rather than making a personal statement about the conference.

I found Larry’s observations about the actions and attitudes of men in jail with him very interesting. I am currently working on an article about the women’s peace movement and women who have been involved in women’s peace camps around the world. One of the women I interviewed, Carole Harwood, made some comments that I think are very relevant to Larry’s observations. Harwood is one of the women from Greenham Common who is currently in the U.S. for the purpose of suing Pres. Reagan and other U.S. officials for endangering British citizens by putting nuclear missiles in Britain. Harwood, who is now 37, a lesbian, and a mother, told me that she was first imprisoned for a demonstration at Greenham Common twenty-one years ago, in 1962. She was placed in Holloway prison, where she met a woman named Helen Aligranza. Aligranza was the only woman in a group of six peace activists who were serving long sentences (Harwood thinks it was probably 18 months) for a peace demonstration.

As Harwood told me, “I got to know Helen Aligranza in prison. When I went back this year, I understood why she killed herself not long after leaving prison. To be imprisoned for eighteen months really could destroy you, and then to come out, as she must have in the 1960s, to a movement which was still very male-dominated — she was the only woman in the action she took with five men, and there was no network like now. Now, when we go to prison, we go in together, and we have sisters round us to care.”

I think Harwood’s comments point to what seems to be the most necessary quality of the current women’s peace movement: the institution of a support system before, during and after demonstrations. Most women’s affinity groups involved in civil disobedience include both those expecting to be arrested and those committed to staying out of jail (if possible) so as to give support to jailed members. The more women I talk to from peace camps, the more clear it becomes that while women are initially motivated to take action because of the nuclear threat, it is the support of others than turns that motivation into a reality.

Certainly there have been supportive men’s groups in the peace movements, many of which have been written about in these pages over the years. I would also like to mention the Boston Lesbian and Gay Disarmament Task Force for the June 12 (1982) UN March, which was one of the most productive, supportive and pleasant mixed action groups I’ve ever been involved with. But I’m not disputing Larry’s point — I’m just trying to say that I think support is primary to long-lasting political activities. I’m very glad that it is available to me, and I hope that other categories of people will establish support systems for their anti-nuke and other political activities.

I do want to throw in one more story that perhaps will be found relevant to this issue. When I was living in an extremely rural part of Indiana in 1973, I met a young man who had just finished a jail sentence for draft resistance during the Vietnam War. He told me that originally he had been sent to Danbury Federal prison for extorting from his employer. In prison, he had met Dan Berrigan and had become a member of an informal group of prisoners, most of whom were there for anti-war acts. He was so influenced by the men he met in prison, that he became a draft resister and was sent back again. Because of the intensely conservative community from which he came, his consciousness-raising and defiance of the government is very unusual, and he credited it all to the support he found in prison.

Once again, I’d like to thank Larry for the great coverage. I thought the Dec. 24 issue was overall one of the best single issues *GCN* has ever put out — with not only Larry’s article but the fascinating centerspread by Andrea Loewenstein and some fine briefer articles.

Wishing you all, *GCN*ers and readers everywhere, the best for — ugh, I can’t write it — that year to follow 1983!

Maida Tilchen
Boston, MA

LETTERS

GCN publishes all the letters it receives, unedited, on a space-available basis, unless they contain personal attacks. Anonymous letters cannot be published, but names will be withheld on request. Please include a phone number in case we need to verify the letter. Please type your letters double-spaced, and try to limit them to three double-spaced pages. Address letters to: Community Voices, *Gay Community News*, 167 Tremont St., 5th Floor, Boston, MA 02111.

early gay movement

[ed. GCN received a copy of this letter.]

Dear Roger Nelson:

We have noted in *Gay Community News* (December 17) the report of the gay/lesbian pavilion being planned for the 1984 World's Fair in your city to be called "Stonewall: 15."

I am sure it was not intended to denigrate and insult the thousands upon thousands of men and women who worked hard and risked danger for twenty years to create the Movement before the Stonewall incident took place.

The documentation is irrefutable that the Movement as we have it today was started in Los Angeles in 1950 by a courageous handful of men and women who had had enough of oppression and stigmatism by society. Within barely two years their efforts spread like wildfire all over Southern California, to the Bay Area and even to Chicago. Soon there were magazines, court cases being won, political campaigns mounted, marches, protests, some of us on radio and TV, interviewed by *Time*, *Life* and major newspapers.

By 1960 there were active organizations all over the U.S. with thousands of men and women doing wonderful work at changing the level and social conditions for us all. ONE Magazine was being sold on newsstands in New Orleans and Miami and all across the U.S.

It is slanderous to do a put-down on all this wonderful pioneer work without which none of the latter progress we have made could have been possible. It is widely recognized today that Stonewall was the event when the media in New York woke up at long last and started to get on board to what had for decades been going on around the rest of the U.S.

Your pavilion has the great opportunity and the responsibility of telling it like it is. Don't throw away twenty years of our heritage.

Sincerely,
Dorr Legg, Dean
One Institute
Los Angeles, CA

self-reliance, not censorship

Dear GCN,

It is unfortunate that some feminists have again thrown in their lot with the puritans and busybodies. The recent activity in Minneapolis around the proposed anti-porn law has made people choose between freedom and censorship, with many supposed progressives opting for the censors. The article about this struggle in the Jan 14 GCN raised some points about the issues of censorship and feminism that merit further discussion.

The issue of censorship and porn has previously been discussed at length in GCN, but in light of this article, I'd like to rehash it a bit. I oppose censorship of porn because, simply put, the depiction of violence is *not* the same as actual violence, despite what the feminist censors say. (Since the article and the law itself dealt primarily with "violent" porn, I'll confine my arguments to this aspect of the debate as well.) Portraying, describing, or recommending violence is in no way the same as, or even similar to, assaulting or raping another person. If one were to consistently defend the anti-porn arguments put forth by some that "violent porn" is, or leads to, rape and the oppression of women, one would also have to support censorship of war movies and much news coverage for their "provocative" depiction of murder, rape, and other violent activities which might lead to repetition of these acts.

The "pornography causes rape" thesis reflects an interesting view of people on the part of the censors. Apparently they feel that people, or at least men, are completely at the mercy of what they read and will rape and/or batter others, merely because they have been exposed to porn. However, people are sentient beings who make choices about their actions. People choose to rape or batter, they are not possessed by porn and driven to it. In fact, if one really believes porn is the cause of rape, the rapist should be able to plead "diminished capacity" *a la* Dan White, because someone carelessly allowed *Playboy* to come into his home and take over his mind and genitals. Blaming porn relieves people of responsibility for their actions, and encourages reliance on government action (censorship), instead of self-reliance. Armed self-defense by women against rapists would do a lot more to dissuade the rapist than any amount of government intervention in our lives.

The article also mentions that some of the anti-porn feminists are denying that pro-porn people can be feminists. Instead of arguing this point, those of us who oppose censorship, sexism, rape, and all other manifestations of authority and oppression should let the puritans keep the name feminist. Just as Emma Goldman did not call herself a feminist, and rejected the feminists of her day for their alliance with and reliance on government, religion, prohibition, modern-day lovers of freedom should also avoid the name feminist. Freedom is, after all, a people's issue, not a women's issue. An only the abolition of government, with its censorship, abortion laws, sodomy laws, and police, will bring this freedom about.

Lust and anarchy,
Joe Peacott
Boston, MA

say what?

To the Editor:

GCN referred to me twice (January 14 issue) without quoting me. In one sentence you claimed some anonymous male claimed I had made some "misogynist" remarks. In the other sentence you claimed yourselves that I had made "disparaging remarks" about Andrea Dworkin's appearance.

Why didn't you simply quote what I was supposed to have said? Then your readers could have made their own value judgments and I might have had a better idea what in the hell you are talking about.

The continuation of such journalism will only hurt "feminist" causes. By the way, you seem to be using this word more and more as a euphemism for radical lesbian thought. Or isn't their such a thing as a *lesbian* any more?

Tim Campbell
Minneapolis, MN

P.S. You erred as to fact when you said the "only public gay male opposition came from me. Gay Human Rights Commissioner Rich Osborne testified against the bill as did Gay Activists Robert Halfhill, Mike Williston, and Richard Alberta who is gay but no an "activist." In general, your article came off bad willed.

Ed. note: Campbell was quoted in the Minneapolis Star and Tribune as saying, "I believe her source of power and the enthusiasm of the following [Dworkin's] got right now comes from her physical size, her lack of prettiness." Misogyny is in the ear of the beholder, but the claims of the anonymous man seem accurate in this case.

GCN stands corrected on the factual error regarding public opposition by gay men to the anti-porn ordinance.

As to the existence of lesbians, there is ample evidence of a vigorous community composed of lesbians of every possible political and social persuasion, but only one sexual persuasion, that is, an erotic attraction to women.

discrimination costs

Dear GCN:

At this time we in Black and White Men Together, New York would like to express our appreciation for your coverage of our recent efforts, through our Discrimination Documentation Project, to combat racial discrimination within the gay community.

In response to our complaints filed with the New York State Division of Human Rights charging discrimination at the "Ice Palace," Judge Amos Carnegie ruled recently in our favor. His findings, affirmed by Commissioner Carl McCall, declared all our allegations of discrimination to be justified and awarded the four DDP testers \$1,500 each in compensatory damages. A subsequent press conference, coordinated by BWMT/NY and the Community Council of Gay and Lesbian Organizations, reported these findings and called for a community-wide response in opposition to such illegal and racist practices (statements enclosed).

Similarly, your efforts on our behalf were a major factor in helping expose the discriminatory policies of the "Union Club" (recently renamed "College Bar") in October of '83. A complete reversal of said policies was the result, as well as a \$2,000 contribution to our Discrimination Documentation Project.

These two events and their monetary compensation speak clearly to those gay establishments who do or might consider turning away patrons: *discrimination costs!*

Finally, the Ice Palace compensation will be donated to Faith Temple, a Third World gay Pentecostal church at Howard University in Washington, DC, to ensure a continued gay presence at the university. The Union Club compensation will afford our Discrimination Documentation Project the opportunity to expand its parameters to include job, housing and other forms of discrimination against Lesbian, gay male and Third World people.

Again, our sincere thanks for your participation.

In Community,
Lidell Jackson
Media Liaison/Coordinator
Black and White Men Together, New York

thanks for being there

Dear GCN,

I'm seventeen and in the closet. I've come out to a friend or two, who have said they accept me as I am. Still they carry on with their own definition of gays and haven't mentioned it since I came out. They act as if I am going through a phase, and it hurts. My parents are conservatives, and condemn homosexuality. They pressure me into dating, and encourage marriage. I feel that if I dated I'd be lying to myself and to them. At the same time I can't go out with friends, and have a curfew of 4 o'clock. It's impossible for me to meet other gay youths and attend any meetings. In school there are no openly gay teachers or students. I usually feel that I am the only lesbian in the school.

not the same options

Dear GCN:

Several months ago, David Goodstein, publisher of *The Advocate*, presented an "Opening Space" column (Issue 376) which was, to me, sufficiently outrageous to generate my first letter to the newspaper's "Opinions" column. This letter was not published, but I feel it brought out an important issue which merits broad consideration in the gay community. This issue is one which GCN frequently considers in its pages, and its mere mention provides a strong argument against Goodstein's position.

First, a brief account of Goodstein's column: Last June, along with his companion David Russell, Goodstein toured the U.S. promoting his new book. His tour brought him into contact with, among others, journalists, radio and television reporters, and hotel clerks, both gay and nongay. He expressed pleasant surprise at the "graciousness" of his nongay contacts, but he was puzzled by how "up tight" gay people were toward him and his companion.

If Goodstein had left it at that, his readers could have ventured their *own* conclusions as to why people treated him thus. Instead, he ended with two paragraphs presenting an offensive rationale for his gay contacts' behavior based on the threat his openness might be to their "closetedness" or "victimhood." In a final provocative flourish, Goodstein says "...I am more convinced than ever that we create our experience of oppression and find bigots to give it agreement..." and that "Frankly, I wish we all would stop it..." [because] it makes it very dreary to play with most of us."

The following is my reply to this insensitive column:

After telling us how nice the *nongays* were to him on his cross-country trip, David Goodstein adds insult to injury when he suggests gay people stop creating for themselves the "silly and self-defeating" experience of oppression. After all, he observes, the world really is quite friendly to you when you are openly gay, like he is.

Not only is this naive and totally inconsiderate of a large segment of the gay community, but it is an attitude that reeks of a sanctimoniousness of which Mr. Goodstein should be more aware. How can he, with a clear conscience, extol the virtues of coming out for all gay people? And to do this on the basis of the friendly world "out there"? For him to generalize the straight world as being accepting of homosexuality based upon a very limited number of highly unrepresentative individuals impressed by his credentials and all-American success story belies the fact that many non-white, non-wealthy, non-male gays simply do not have the options he does.

Mr. Goodstein just might be expressing a certain degree of complacency, now that the whole straight world treats him so well and he no longer has to think about the incredible bravery it takes to risk those first few steps out for individuals who have been racially, economically and sexually coerced to hide their feelings all of their lives.

I, for one, will be happier if Mr. Goodstein stops trying to prescribe his brand of medicine for all gays. We all know oppression is a very serious problem; to merely wish it away just does not play in Peoria, nor even in San Francisco.

I cannot imagine Goodstein's column as not having generated a substantial amount of response. It is telling, of either the newspaper's readership or its editorial policies, that only two related letters were printed in the "Opinions" column — one positive and one negative.

I am neither trashing Goodstein's newspaper nor bemoaning the trivial fact that my letter was not printed. Certainly there *is* an element of truth in what Goodstein says. But *The Advocate* must deal more honestly with important problems such as selective, externally-imposed oppression of gay people. It must also actively serve as a broader forum for the opinions of *all* its readers. Until it does, it will continue to reinforce an editorial bias that demonstrates a callous disregard of many in the gay community.

Sincerely,
Robert Ellgas
Cambridge, MA

Speak Your Mind! In Community Voices

I hope that someday I can come out to my parents, and they accept me for who and what I am. It's hard to find acceptance when all through my childhood I've been told that homosexuality is bad. I have never had negative feelings about myself and each day I feel glad to be gay. My younger sister has recently come out to me also; which helps, since we both suffer the same; but when one of us needs help, the other one is there.

I want to thank you for being there when I needed you. You have been there when I needed you the most. I like your paper a lot, and hope that you continue. I wish you all a great new year.

Love,
Ana Melo
Somerville, MA



need for solidarity

Dear GCN,

"Hey Slim, what's happening, man? Did you see that a chain just came in. Maybe there's some fresh meat aboard."

That's just one more typical remark you hear in prisons everywhere. In the nearly 14 years I've served behind bars, it's plain to see that people step back into a primitive existence once behind the institution walls. Prison officials deal with it by ignoring it or, if things get out of hand (according to them!), by simply pumping someone full of zombie dope (like Thorazine).

Let me just say that these wolves aren't persons seeking a sexual partner in a gay lifestyle, but rather for someone to release his pent up drives on and to abuse, like he's abused. It's even more a question of social status, having a piece of property to show off, than of sexual release. There are many more forced relationships inside prison than there are affairs of the heart. (Just like life!)

Not only do we gays suffer the brunt of people that have faced forced relationships in some institutions, but each of those persons have family and friends and the number is large of people who have the thought instilled in them that their little brother, sister, friend, whoever, was abused by some 'gay degenerate'. But there was nothing gay about their abuse. Gay relationships come from the heart! Not from being cool and having property to show.

I am a prisoner in Texas and here the word 'gay' is a dirty word. I hid in my closet for many years. I don't carry a sign even today, but for an old timer it isn't so important to put up false fronts. I'm proud to be gay and I know enough about the games inside to keep from becoming someone's property.

There are a lot of people inside that could use a helping hand. Maybe there's not a lot any of us can do to overcome all the obstacles as fast as we'd like, but in solidarity we can go a long way. I myself have established some very solid friendships. In a lot of cases, of course, it's up to the prisoner to reach out. But the life isn't easy and we've had our own prisons within ourselves to overcome. It's a lot easier with a helping hand. I hope some of you will be moved to check out being a friend to someone behind bars. You might even find yourself starting to care a bit.

Sincerely,
Mark Alan Hoge,
297439 A1-4-16,
Rt 1, Box 1,
Huntsville, TX 77349.

hollings in '84?

Dear Editor:

Senator Fritz Hollings deserves strong gay and lesbian support in his campaign for the Democratic Presidential nomination. By his sponsorship of the gay/lesbian civil rights bill, Senator Hollings has demonstrated a firm commitment to the cause of human rights. As a Senator from the conservative Bible-belt state of South Carolina, Fritz Hollings is taking a clear political risk in endorsing gay rights.

In contrast to Hollings, the positions on gay rights taken by other Democratic Presidential candidates are hardly "profiles in courage." Alan Cranston has been a gay rights supporter which is a convenient approach for a liberal California politician. Walter Mondale refused to comment to reporters as he departed from a meeting of the Human Rights Campaign Fund. Jesse Jackson and George McGovern both seem to view the gay lifestyle as merely a series of sex acts. Reubin Askew praised Anita Bryant in 1977 and is still basically opposed to gay rights. John Glenn has retreated from statements that implied pro-gay sentiments to the point that he now suggests we are unfit to teach in the public schools.

Gay voters should support Senator Hollings because of his stand on human rights and rational views on the economy, national defense, the environment, and education. Fritz Hollings has proven ability as a legislative leader and innovative thinker. He is the only candidate who is calling for a federal spending freeze in all areas of government rather than taking a "meat ax" to social programs or national defense as some candidates would suggest. Hollings has earned a reputation as a defender of the environment and is a recipient of National Wildlife Federation's "legislator of the year" award. Senator Hollings is a strong supporter of the Equal Rights Amendment.

I urge the gay and lesbian community to join me in supporting the Hollings for Presidency candidacy.

Sincerely,
Clinton B. Hatcher
Lutz, FL

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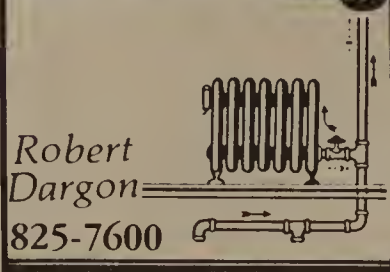


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Police Beat Mexican Gay Activist

By John Kyper

MEXICO CITY — A group of machine gun-wielding policemen invaded a meeting of union dissidents here on Saturday, December 10, severely injuring a dozen people. The officers were plainclothes *agentes*, feared by Mexicans as the most violent and lawless of police.

One of the attacked was Ignacio Alvarez, a founder of the now-defunct *Frente Homosexual de Accion Revolucionaria* (FHAR), who sustained a beating about the head, hands and legs. The bridge of his nose was broken in several places, necessitating surgery.

Several of the victims were shot in the feet. Although Alvarez and the others were singled out because of their union activities, he told GCN that one of the officers beating him made homophobic comments in reference to his nomination as an openly gay opposition candidate for the federal Chamber of Deputies (the lower house of the country's Congress) in the 1982 election.

Alvarez had been fired from his job as a translator for the Mexican government in retaliation for his role in helping to organize a one-day strike in mid-October. The work-stoppage was a protest against the harsh austerity measures instituted by President Miguel de la Madrid during his first year in office, in an attempt to pay the nation's massive debt owed to foreign banks.

As a result of the President's program, named *renovacion moral*, there have been widespread layoffs and wage freezes in the face of steep inflation and increasing crime in the streets. Critics charge that police repression has increased, particularly against easily-scapegoated minorities like gay people (see GCN, Vol. 11, No. 18).

The greater political pluralism tolerated by de la Madrid's pre-



Ignacio Alvarez

decessor, Jose Lopez Portillo, is apparently at an end. Parties to both the right and the left of the official Partido Revolucionario Institucional (PRI), which totally controls the government, have recently accused the PRI of nullifying the results of local elections in which opposition candidates had actually won.

In the case of Alvarez's union, the authorities had called an election on short notice for late November, to determine the leadership for the next three years. Alvarez and his co-workers had only four days to gather over 1000 signatures to nominate their "Planilla Azul" ("Blue Ballot") running against the official slate of candidates. One of their demands was the reinstatement of workers who had been fired for their political activities.

At the last minute the *Planilla Azul* was disqualified, because the signatures were allegedly unreadable, necessitating they be re-

gathered. On November 28 the election was held without this slate on the ballot, and the ballot boxes were not sealed. When Alvarez attempted to halt the voting as illegal, he was thrown out of the building where it was being held, then assaulted in the street. Later that day Alvarez and other representatives of the *Planilla Azul* went to the union's headquarters to protest. They were attacked with tear gas.

The dissidents believed that their slate had won the most votes, a view seemingly confirmed by the refusal of union officials to release the results — a not uncommon occurrence in Mexico when the "wrong" candidate receives too many votes. They then organized amongst themselves and entered into negotiations with the officials, who suddenly broke off talks. It was at a strategy meeting several days later that Alvarez and his associates were brutally attacked.

As two policemen were hitting Alvarez, he said, one of them stated: "We'll break you mother-fucker Trotskyite whore and see if you still want to be Deputy!" In the July, 1982, election he had been a candidate of the *Partido Revolucionario de los Trabajadores* (PRT — Revolutionary Worker's Party), the Mexican affiliate of the Trotskyist Fourth International. Ironically, Alvarez is neither a member of the PRT nor does he consider himself a Trotskyist.

Those injured were refused admittance by hospitals and had to go to private doctors, at great expense. Alvarez, who has in the past been subject to official harassment for his political activities, spent a number of days in hiding at a friend's house as he was recovering from the attack. "It was horrible," he said. "I feel very bad, and depressed."

— filed from Boston

No Gay Big Brothers in Lubbock, Texas

By Ted Stroll

LUBBOCK, TX — Big Brothers/Sisters says it would prefer that its local affiliates not discriminate against gay and lesbian surrogate parents.

But apparently its Lubbock, Tex., affiliate doesn't agree.

Officials of Lubbock's Big Brothers/Big Sisters group are said to be refusing to let a local attorney be a Big Brother because he is gay.

Although Lubbock Big Brothers/Big Sisters executive director Beverly Blue failed to return several phone calls, the report of anti-gay discrimination comes from a source close to the agency.

Other officials said they were "not at liberty" to discuss the issue, and declined to name the applicant reportedly involved.

Big Brothers and Big Sisters are adult volunteers who spend a few hours each week with a young person of the same sex from a single-parent family.

Sheldon Goldstein, Vice-President of Agency and Program Services at the national Big Brothers/Big Sisters office in Philadelphia, said that the national organization "recommends" that its affiliates not discriminate against lesbians and gay men.

"We recommend that all information [about the Big Brother or Big Sister, including sexual orientation] be shared with the parents. And if it's OK with them, that's what counts." Applicants to be a

Big Brother or Big Sister are required to divulge their sexual orientation as part of a minutely detailed personal history.

However, the local affiliates are autonomous, and do not have to follow national policy. Some do discriminate, although Goldstein said that this is "rare."

He said that among the few Big Brothers/Big Sisters affiliates that have discriminated, some have changed their policies. The Ventura, Calif., affiliate recently voted to permit gay men and lesbians to work with young people if parents approve.

In general, said Goldstein, "I've seen [the issue] treated more humanely than degradingly."

John Odom, the executive director of the New York City affiliate, one of the largest in the country, confirmed that his group does not discriminate. "If you have a stable gay person they make just as good a Big Brother or Big Sister as a heterosexual," Odom said.

However, "it's a fairly thorny problem" in some parts of the country, Odom agreed. "The efforts have to go into educating the general public," including those who sit on Big Brother/Big Sister affiliate boards.

The situation is likely to be exceptionally difficult in Lubbock, a dusty panhandle city of 174,000 whose cottonfields and red clay evoke the Deep South. The city, known for little besides native son Buddy Holly, lies far from the urban centers of the Texas gay com-

munity.

Bob Compton, a member of the Lubbock Metropolitan Community Church, the most firmly established gay organization in town, said that the church was not aware of the controversy. "Usually something like this hits the news immediately in a town like Lubbock," he said. "We'll have to keep our ears open."

Discrimination against gay people is the policy of other organizations in which adults interact with minors of the same sex, most notably the Boy Scouts of America, now embroiled in a lawsuit which seeks to overturn that anti-gay policy. In the late 1970s a Minnesota man sued the Minneapolis Big Brothers/Big Sisters affiliate for refusing to let him be a big brother because of his sexual orientation. And the Toronto magazine *The Body Politic* charged last year that Big Brothers/Big Sisters engages in widespread discrimination in Canada. Policies of discrimination against gay people in such groups are usually defended on the grounds that the organizations are "protecting" young people from contact with openly gay adults.

Big Brothers was founded in the 1940s, according to Betty Larkin, a public relations officer in the Philadelphia office. The group has some 440 chapters throughout the United States, from large cities like Los Angeles to rural areas like Lake County, Mont.

— filed from Ottawa, Ont., Canada

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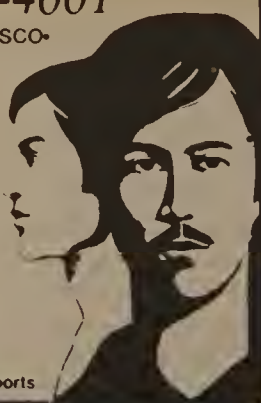
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GayCommunity News

THE WEEKLY FOR LESBIANS AND GAY MALES

Notes

Compiled by Michael Bronski
and Jeremy Grainger.

Talking About the King Campaign

At 7:00PM on Friday, February 3 at Roxbury Community College there will be a public forum on **Social Movements, the Left and Electoral Politics: Talking About the Mel King Campaign.** Topics for discussion include: Boston's legacy of racism and multi-racial coalitions; electoral politics and the black community; red-baiting; the politics of division; women, feminism and the King Campaign; lesbian/gay movement: gay in strategy?; neighborhood and constituency organizing.

Participants in the forum will include **James Jennings, Elena Rivas, Kate Raisz, John Demeter, Mauricio Gaston and Ann Withorn.** Small group discussions will follow the panel presentations.

The forum, sponsored by the journal **Radical America**, will be held in room 307 of the Kennedy Building at Roxbury Community College, 625 Huntington Ave. on the Arborway green line. Childcare will be provided and the event is wheelchair accessible. For more information: 628-6585.

Chronic Hep

Fenway Community Health Center is in the process of starting an education and support group for individuals with **chronic hepatitis B.** For details contact Jerry Feuer at FCHC, 16 Haviland St., Boston, MA 02115 or call 267-7573.

Meridian Winter

Chums by Tom Robinson will be the second play in the Meridian Gay Theater series of staged readings.

Directed by H. Richardson Michaels, **Chums** details the changing relationship between two high-school lovers who meet after a ten-year separation.

The winter series will be presented at Shandol Theater, 137 W. 22nd St., New York. Performances begin at 8:00PM, admission is free, seating is limited and reservations can be made by phoning (212) 869-3981.

Crime Sings

Little Flag Theater will be presenting a new musical thriller **The Mysterious Death of C.T. List** by Maxine Klein and James Oestereich.

Mysterious Death examines the death of a notorious financial titan and its effect on his survivors and possible dispatchers: wife, daughter and mother. The play will be presented at the Palace Road Auditorium of Mass. College of Art, near the Longwood/Hospitals stop on the Arborway Green Line. The show opens March 1 and plays at 8:00PM Thursdays, Fridays and Saturdays. Tickets range from \$5.00 to \$8.00. More info can be obtained from 232-2666.

New Words: New Series

New Words, a woman's book store, will be presenting a new series of **works in progress** from 2 to 4PM on the second Sunday of each month. The readings will be open for fiction, non-fiction, poetry and drama. Anyone interested should phone 876-5310 to sign up.

Photo-Talk

The Photographic Resource Center will present a slide lecture by photographer **Duane Michals** at 8:00PM on Friday, February 3 at Morse Auditorium, 602 Comm. Ave.

Michals will discuss his work, emphasizing his fine art photography. He is best known for his black and white narrative photo-sequences and his illustrations complimenting the homoerotic poetry of Cavafy. Several of Michal's works are on view through February 5 at the Boston University Art Gallery, 855 Comm. Ave., in an exhibition titled Re-Views.

Admission for the lecture and slide show is \$3.00 for PRC members and the BU community and \$4.00 for the general public.

BOSTON-AREA GAY/LESBIAN BUSINESS GUIDE

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This guide provides a listing of gay/lesbian owned, staffed, or supportive businesses and services. To have your business or service listed (for only \$100.00 per year) call 426-4469

Quick Gay Guide

BOSTON-AREA LESBIAN AND GAY BUSINESSES (BARS, BOOKSTORES, COUNSELING, MEDICAL, ACCOMODATIONS, ETC.) ARE LISTED SEPARATELY WITH THE DISPLAY ADS IN THIS PAPER.

Boston Area (617) INFORMATION/SERVICE/SOCIAL

Table with 2 columns: Organization Name, Phone Number. Includes: LESBIAN AND GAY HOTLINE (6pm-Mid.), BAGALS (Boston Area Lesbian and Gay Schoolworkers), Black Men White Men Social/Support Group, Black Men's Assoc., BAGLY (Boston Alliance of Gay and Lesbian Youth), Boston Asian Gay Men & Lesbians, Boston Gay Men's Chorus, Boston Institute for Gay Studies, Boston Lesbian & Gay History Project, Chiltern Mountain Club, El Comité Latino de lesbianas y homosexuales de Boston, Fathers in Transition (Gay/Bi), Gay Fathers of Greater Boston, Kendall Sq., Gay and Lesbian Physicians of New England, Gay Professional Men's Group, Gay and Lesbian Speakers Bureau, Lesbian and Gay Assoc. Engineers and Scientists (LGAES/Boston), Lesbian and Gay Folkdancing, Lesbian & Gay History Project, Lesbian and Gay Hotline (6-12pm) Mon-Fri, Merrymount Music Soc., Outreach Institute, Boston Parents and Friends of Lesbians and Gays, Project Place, 32 Rutland St., Transsexual Hotline, Triangle Theater, Watchline (Fri-Mon 7-10pm).

POLITICAL/LEGAL

Table with 2 columns: Organization Name, Phone Number. Includes: Boston Lesbian & Gay Political Alliance, B.U. Gay and Lesbian Legal Association, Cambridge Lesbian and Gay Alliance, Civil Liberties Union of Mass., GLAD (Gay & Lesbian Advocates and Defenders), Harvard Committee on Gay and Lesbian Legal Issues, Lesbian/Gay Prisoner Project, Mass Gay Political Caucus, National Lawyers Guild, Boston Intercollegiate Gay and Lesbian Alliance, Northeastern U. Lambda, 360 Huntington Ave., GAMIT (Gays at MIT), MIT 50-306 Walker, Harvard-Radcliffe Gay and Lesbian Student Assoc., Harvard Lesbian and Gay Medical/Dental Students Group, Babson College, Gay and Lesbian Alliance, Tufts U., Boston College G and L Support Group, Hale House, Northeastern School of Law, Lesbian and Gay Caucus, U/Mass/Boston, Lesbian and Gay Ctr., Brandeis U., Sherman Union, Yale Gay and Lesbian Alumni/Boston, Wellesley Lesbians & Friends, Feminist Coop, Aradia Counseling for Women, Cambridge Women's Center, Daughters of Bilitis, Dyke Doctors (Lesbian Physicians, Med Students Health Profs), Gay Professional Women's Assn., Lesbian Lawyers and Legal Workers, Lesbian Liberation, Lesbian S/M Group, National Organization for Women, Somerville Women's Center, Tufts Women's Center, Urania (lesbian and bisexual women's S/M group), Women's Alcoholism Program.

STUDENT

Table with 2 columns: Organization Name, Phone Number. Includes: Boston Intercollegiate Gay and Lesbian Alliance, GAMIT (Gays at MIT), MIT 50-306 Walker, Harvard-Radcliffe Gay and Lesbian Student Assoc., Harvard Lesbian and Gay Medical/Dental Students Group, Babson College, Gay and Lesbian Alliance, Tufts U., Boston College G and L Support Group, Hale House, Northeastern School of Law, Lesbian and Gay Caucus, U/Mass/Boston, Lesbian and Gay Ctr., Brandeis U., Sherman Union, Yale Gay and Lesbian Alumni/Boston, Wellesley Lesbians & Friends, Feminist Coop, Aradia Counseling for Women, Cambridge Women's Center, Daughters of Bilitis, Dyke Doctors (Lesbian Physicians, Med Students Health Profs), Gay Professional Women's Assn., Lesbian Lawyers and Legal Workers, Lesbian Liberation, Lesbian S/M Group, National Organization for Women, Somerville Women's Center, Tufts Women's Center, Urania (lesbian and bisexual women's S/M group), Women's Alcoholism Program.

WOMEN

Table with 2 columns: Organization Name, Phone Number. Includes: Aradia Counseling for Women, Cambridge Women's Center, Daughters of Bilitis, Dyke Doctors (Lesbian Physicians, Med Students Health Profs), Gay Professional Women's Assn., Lesbian Lawyers and Legal Workers, Lesbian Liberation, Lesbian S/M Group, National Organization for Women, Somerville Women's Center, Tufts Women's Center, Urania (lesbian and bisexual women's S/M group), Women's Alcoholism Program.

RELIGIOUS

Table with 2 columns: Organization Name, Phone Number. Includes: Am Tikva, Dignity, Friends (Quakers) for Lesbian and Gay Concerns, Integrity, Lutherans Concerned for Gay People, Metropolitan Community Church, Fr. Paul Shanley, Unitarian Universalists Office of Lesbian/Gay Concerns.

MEDIA

Table with 2 columns: Organization Name, Phone Number. Includes: Boston's Other Voice, WROR, 98.5FM, Fag Rag, Gay Community News, Good Gay Poets, Lesbian and Gay Media Advocates (LAGMA), Musically Speaking (WMBR 88.1FM, Sun. 1-3), Women's Educ. Media, Somerville 02144.

MEDICAL/COUNSELING

Table with 2 columns: Organization Name, Phone Number. Includes: AIDS Action Committee, Fenway Community Health Center, AIDS Hotline, Alcoholics Anonymous, Exodus Ctr., Gay & Lesbian Counseling Service.

Table with 2 columns: Organization Name, Phone Number. Includes: Gay AIAnon (families of alcoholics), North Shore Gay and Lesbian Counseling Program (non-profit), Tapeslry Inc., Tufts Skin Care Clinic (VD treatment).

Eastern Mass. (617) INFORMATION/SERVICE/SOCIAL

Table with 2 columns: Organization Name, Phone Number. Includes: Gay Hotline, Frenz & Luvvers, Worcester 01601, Mass. Teachers Assoc./Gay Rights Caucus, North Shore Gay and Lesbian Alliance, Survival Crisis Line, So. Shore Gay & Lesbian Alliance, Tri-County Assoc., Dignity Merrimack Valley, MCC Worcester, 2 Wellington St., New Bedford Women's Clinic, Origins, Inc., 169 Boston St., Womantide (lesbian magazine).

RELIGIOUS

Table with 2 columns: Organization Name, Phone Number. Includes: Dignity Merrimack Valley, MCC Worcester, 2 Wellington St., New Bedford Women's Clinic, Origins, Inc., 169 Boston St., Womantide (lesbian magazine).

WOMEN

Table with 2 columns: Organization Name, Phone Number. Includes: New Bedford Women's Clinic, Origins, Inc., 169 Boston St., Womantide (lesbian magazine).

STUDENT

Table with 2 columns: Organization Name, Phone Number. Includes: Clark U. Gay Alliance, Gay Outreach Assoc. for Lowell (Univ.) Students, South Campus, Student Union Rm 348, Salem State Gay Task Force, Salem St. College, Salem 01970.

Western Mass. (413) INFORMATION/SERVICE/SOCIAL

Table with 2 columns: Organization Name, Phone Number. Includes: Berkshire County Gay Coalition, Lesbian and Gay Men's Counseling Collective, GALA (Gay And Lesbian Activists), Help Line, Pioneer Valley People's Gay Alliance, Dignity/Springfield, Valley Wimmins Connection, Common Woman Club, Everywomen's Center, Franklin City Lesbian Alliance, Gay Women's Caucus, Amherst Lesbians United, New Alexandria Lesbian Library, Southwest Women's Center, Valley Lesbian Alliance, Hampshire College Gay Men's Alliance, Lesbian & Gay Men's Counseling Collective, UMass Amherst 01003, People's Gay Alliance, UMass Amherst 01003, Williams Gay Peoples Union, Conn. Gay Task Force, Helpline for Greater Danbury, Gay & Lesbian Alliance of Greater Danbury, Gay Switchboard, Hartford, M-S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06101, Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501, M-F 8-11 pm, Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm, George W. Henry Foundation (counseling), Greater Hartford Lesbian & Gay Taskforce, Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103.

STUDENT

Table with 2 columns: Organization Name, Phone Number. Includes: Hampshire College Gay Men's Alliance, Lesbian & Gay Men's Counseling Collective, UMass Amherst 01003, People's Gay Alliance, UMass Amherst 01003, Williams Gay Peoples Union, Conn. Gay Task Force, Helpline for Greater Danbury, Gay & Lesbian Alliance of Greater Danbury, Gay Switchboard, Hartford, M-S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06101, Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501, M-F 8-11 pm, Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm, George W. Henry Foundation (counseling), Greater Hartford Lesbian & Gay Taskforce, Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103.

Connecticut (203) INFORMATION/SERVICE/SOCIAL

Table with 2 columns: Organization Name, Phone Number. Includes: Black and White Men Together, 58 Winchester Ave., New Haven 06511, Conn. Gay Task Force, Helpline for Greater Danbury, Gay & Lesbian Alliance of Greater Danbury, Gay Switchboard, Hartford, M-S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06101, Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501, M-F 8-11 pm, Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm, George W. Henry Foundation (counseling), Greater Hartford Lesbian & Gay Taskforce, Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103.

WOMEN

Table with 2 columns: Organization Name, Phone Number. Includes: Gay Women's Collective, Heartroots Feminist Therapy Collective, The Newsletter, a lesbian position, Women's Center, Hartford, c/o Hill Ctr., 350 Farmington Ave., Hartford 06106, Women's Center, Manchester Community College, P.O. Box 1046, Manchester, 06040, Women's Center, UConn, Box U-118, Storrs 06288, Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457, Women's Liberation Center, New Haven, 614 Orange St., New Haven 06510.

STUDENT

Table with 2 columns: Organization Name, Phone Number. Includes: Alternate Lifestyles Awareness Group, Social Work House, Farnham Ave., New Haven 06515, Eros, Gay Students at Trinity College, c/o Chaplain's Office, Hartford 06106, Gay Alliance at Yale, P.O. Box 2031, Yale Sta., New Haven 06520, Gay Alliance, UConn, Box U-8, Storrs, 06268, Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown, 06457, Lesbian and Gay Community at Conn. College, P.O. Box 1295, New London 06320, Gay Student Ctr. Yale, Box 2031, New Haven 06520, Lesbian/Gay Student Alliance UConn, W Hartford 06117, Lesbians, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown 06457, Yalesbians, c/o Yale Women's Ctr., 5051 Yale Sta., New Haven 06520.

RELIGIOUS

Table with 2 columns: Organization Name, Phone Number. Includes: Dignity/Fairfield County, P.O. Box 348, Belden Sta., Norwalk, 06850, Dignity/Hartford, P.O. Box 72, Hartford 06141, Dignity/New Haven, P.O. Box 5335, Hamden 06518, Integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103, Integrity/New Haven, P.O. Box 1777, New Haven 06507, MCC/Hartford, P.O. Box 514, Hartford 06101, MCC/New Haven, P.O. Box 1273, New Haven 06505.

MEDICAL/COUNSELING

Table with 2 columns: Organization Name, Phone Number. Includes: Gay AA (Danbury), Gay Health Workers at YNNH, Box 2031, Yale St., New Haven, 06520.

Maine (207)

Table with 2 columns: Organization Name, Phone Number. Includes: Gay Phoneline (Caribou), AWA (Male), Box 746, Old Orchard Beach 04064, Bates Gay/Straight Alliance, Health Cir., Bates College, Lewiston 04240, Bowdoin College Gay/Straight Alliance, Brunswick 04011, Dignity/Maine, Box 7021, Lewiston 04240, Down East Gay Alliance, Box O. Ellsworth 04605, Gay Peoples Alliance, 92 Bedford St., Portland 04103, Interweave: Unit/Univ. Gay/Lesbian Community, Box 215, Augusta 04330, Lesbian Rap Group, 92 Bedford St., Portland MCC Portland, Box 583 Westbrook 04092, Mid-Coast Gay Men, P.O. Box 496, Camden 04843, Northern Lambda Nord, P.O. Box 990, Caribou 04736, Maine Lesbian Feminists P.O. Box 125, Belfast 04915, Portland Women's Community c/o D. Elze, 15 Deering Ave., Portland 04101, Unitarian-Universalist Lesbian and Gay Caucus, 125 Auburn St., Portland 04104, Wilde-Stein Club, c/o Memorial Union, U. of Maine, Orono 04469, Parents & Friends of Gays, 549-7325 (eves & wkends), Orthodox Community of Holy Apostles, RFD Box 680, N. Whitefield 04353, The Maine Chapter (social org.) Box 1255, Ellsworth 04605.

New Hampshire (603)

Table with 2 columns: Organization Name, Phone Number. Includes: Gay NH Infoline, 10am-10pm, Concord, Nashua Area Gays, P.O. Box 3472, Nashua 03061, NH Lambda, Box 1043, Concord 03301, 224-3785, 889-1416, 746-3339, (crisis) 483-2592, Greater Nashua Area NH Lambda, P.O. Box 6443, Nashua 03063, Speakers Bureau, Box 1043, Concord 03301, Concord Area Gay Youth, Box 832, Concord 03301, Concord Men's Group, Box 832, Concord 03301, Suncook Gay Prisoner Project, Gemini, Keene Support Group, Box 461, W. Swanzey, 03469, Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801, Full Circle, monthly calendar of women's events, Box 235, Contoocook, NH 03229, Iris, a women's club, 40 Pleasant St., Portsmouth 03801, Lesbian Feminist Collective, Box 47, Penacook, Campus Gay Awareness, Mem. U. UNH Durham 03824, Dartmouth Gay Students' Assoc., Hinman Box 5057, Hanover 03755, Information Outlet, 1-800-852-3311, Keene Klondykes, Box 261, Gilsum 03448, Manchester Men's Group, P.O. Box 3734, Manchester 03105.

Rhode Island (401)

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Vermont (802)

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New York City (212) INFORMATION/SERVICE/SOCIAL

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WOMEN

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MEDIA/ENTERTAINMENT

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STUDENT

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MEDICAL/COUNSELING

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WOMEN

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MEN

Table with 2 columns: Organization Name, Phone Number. Includes: Rochester Gay Men's Gathering, 713 Monroe Ave., Rochester 14607, Westchester Gay Men's Assoc., 255 Grove St., White Plains, 10601, Gay Hotline (8-11pm), (914) 948-4922.

RELIGIOUS

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Chicago Women Hold Forum on Bisexuality

By Janet Tobacman

CHICAGO — Approximately 70 women crammed into Women and Children First bookstore on Jan. 17 for a panel and open discussion on women and bisexuality. The event was organized by a small group of feminist women who have met informally several times to talk about this issue. The evening was advertised as open to any woman who "has, does or might relate erotically to both sexes."

A positive and somewhat light-hearted tone was set from the beginning of the program when participants were asked to call out whatever came to mind when they heard the word "bisexual." "Loving," "sensible," "the best and worst of both worlds," "sex," "open-minded," and "what's the big deal?" were among the words and phrases heard around the room.

Four panelists then gave brief presentations on: possible ways of defining bisexuality (i.e. personal/erotic, social/political); how bisexuality affects women's relationships with lesbian/feminist communities; how bisexuality intersects with ethnic, racial or other parts of people's identity; and some of the discussions on bisexuality occurring in other cities.

In the discussion that followed, participants quickly made clear their diversity. There were feminists, lesbian or gay-identified women, married women and swingers. There were women who preferred to be in monogamous relationships and those partial to nonmonogamy. There were women who had few, if any, sexual experiences with people of one gender or the other and those who had had many experiences with both. The participants ranged in age from about 20 to 60 and although overwhelmingly white and Gentile, included several women of color and Jewish women.

A generally upbeat ambience marked the discussion, but the evening was not without difficult moments. Many women related stories reminiscent of gay and lesbian comings out — stories about loneliness, about losing friends, gay or straight, after revealing their bisexuality and stories about thinking they were "the only ones." Several panelists and audience members discussed the pain, confusion and frustration they had felt when they came out of the closet as lesbians and simultaneously put their attractions to men on hold.

Some mentioned their pre-discussion fears and anxieties. One woman said she had clipped an ad for the event from *The Reader*, a free Chicago weekly, and then got another copy so no one would know. But over and over again, women who spanned much of the cultural and political spectrum represented, expressed the relief they felt at just being in a room with 70

other presumably supportive women.

Some also spoke of very positive experiences they had had upon coming out as bisexual. One woman described how her husband and her woman lover openly accepted each other's relationship with her. She said, too, that a gay group she's in recently invited her husband to participate in its functions. "When people see that the relationships are good," she said, "they are willing to accept a lot."

Throughout the discussion, most participants spoke of sex only in the context of ongoing relationships, whether with friends, lovers, spouses. Clearly, the intertwining of intimacy, love and sex is a topic important to many. But there was little mention of sex for the sake of sex or of having sex with people one knows and cares to know little or nothing about.

Early in the evening, a few disparaging remarks were made about swingers. The events' organizers pointed out the importance of respecting the diverse ways people of expressing sexuality and the need to make the forum comfortable for swingers present to share their experiences. Almost immediately, a couple of women made comments in which they identified themselves as swingers. "I'm so glad you said that [about swingers]," one said. "I was starting to feel like the token swinger here." She then saw some friends of hers, also swingers, and said with a slightly nervous laugh, "There they are...there's my group." There was friendly laughter from the audience, empathetic laughter at the need and joy in finding one's community.

Another participant said, "I'm tired of when people hear you're into swinging and they think all you ever do with each other is have sex...we share thoughts and ideas, develop friendships, go to the park together." There was no more discussion of swinging, but there were no more insults directed at swingers either.

The audience's diversity created an opportunity for communication between women who have not generally interacted much with each other. With poverty on the rise and planetary extinction a growing possibility, people may be finding more reasons and ways to form personal bonds and political coalitions where they might not have before.

Women are doing this in some particular ways. Women have been organizing explicitly as women-identified — both autonomously and in coalition with men — for nuclear disarmament, against U.S. interventionism, and in campaigns to elect progressive and third world candidates to public office. An example of personal bonding may be found in new or renewed forms of sexual bonding, as evidenced by

some women's exploration or reclaiming of bisexuality. And all these examples, like the Chicago bisexuality discussion, pertain to the ongoing process of feminist and/or all-women discourse and interaction.

In Chicago, the recent discussions on bisexuality have been organized and largely attended by feminists and women with strong connections to the lesbian and/or gay liberation movement. But the crowd attracted by it crossed cultural, political, racial, ethnic, class and sexual preference lines. For several years, much of the "woman bonding" feminists talked about was actually a code word for lesbian bonding.

Some women of color have come up with a term, "womanist" — a term they may understandably choose to keep for themselves — to describe how women of color must, can and do bond together and act against their oppression. Some of the careful thinking behind this term may be useful for women organizers. Women, not just feminists or lesbians, coalesce to fight sexism and other forms of institutionalized hatred and bigotry.

Lesbian and gay liberationists might consider a similar approach to the political relationship between people who relate only to members of the same sex and those who relate erotically to both. Much credit must be given to the gay liberation movement for the difficult task of breaking ground in the whole discussion of sex and gender.

At the discussion, one woman identified herself as a lesbian and not bisexual. She then spoke of her fear that women would go off with men and abandon her and other women. This was clearly difficult for her to bring up. Yet, many women also have experienced the painful loss of lesbian and gay friends because of their bisexuality and despite their ongoing commitments to women and to the lesbian/gay community. And, as one panelist noted, even when women do leave other women for the illusory comfort of exclusive heterosexuality, "the problem isn't with those individual women, but with sexism and homophobia in society."

There are many wounds to heal. Just as sexism leaves its scars on all women, so homophobia and heterosexism victimize anyone who relates erotically to people of their own gender. Lesbians, gay men and bisexuals need to and often do, find one another, both because of their common oppressions and despite and because of their different experiences.

Meanwhile, in Chicago, some of the women who participated in the discussion got together for a potluck on January 29. Further plans for the group include small group discussions, a Shabbat for Jewish women and a party.

historical overview of sterilization abuse, from turn-of-the-century sterilization of women in institutions to the 1973 sterilization of two young women by their state Dept. of Welfare. Their illiterate mother had signed an "X" on a consent form and the case raised the questions of informed consent, a reasonable waiting period between consent and actual sterilization, and sterilization in the context of aggression against women in Third World countries.

Trias recalled that the controversy surrounding abuses of sterilization of women of color and poor women and the denial of sterilization to white women pivoted on issues of class and race. She noted

Continued on page 16

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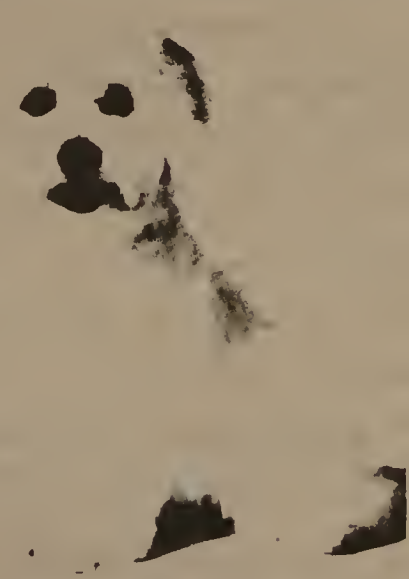
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Continued from page 1

able to protect themselves." Burnham said parental consent laws and cutbacks in Medicaid funding have a "real and dramatic impact" on access since abortions are down by 35 percent. Burnham said a lawsuit is pending which contests the parental consent law as it is presently applied.

Sui Wai Anderson, a pianist and songwriter, performed two original compositions and preceded a speak-out by two women who gave personal accounts of illegal abortions they obtained before the 1973 Supreme Court decision.

After a brief intermission, the Girlillas, a local women's theater group, performed an hilarious

musical comedy skit based on a popular music radio program. The audience was taken to the studios of WR2N2, with a Girlilla playing dj "Bill Baird" on the air. Broadcasting from Waco, Tex., Baird introduced some reworked old favorites on the reproductive rights chart, the "Ovarian Top 40." One number, sung by Sappho Jones to the tune of "I'm just a girl who can't say 'no,'" highlighted the situation of a lesbian who wants to get pregnant. "I'm just a dyke who wants a kid/What could be weird about that?/You don't have to be straight to begat," crooned Sappho.

Dr. Helen Rodriguez-Trias, founder of the Committee to End Sterilization Abuse, gave an

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Celles qui aiment: The Lesbians of Montreal

By M. S.

The door keeps opening, bringing in gusts of cold air. Woman after woman enters until the cafe is full. Tonight the cafe is closed to the public, though the women who have paid for this evening of food and music are the same ones who would have braved the cold other nights to warm up here. We are feasting Befana, a witch in Italian legends who arrives January 6, the day of Epiphany, to slide down

One woman sings a song in English and then apologizes with "It's my bad background."

chimneys and place presents in the stockings of good children. This is not the first special dinner to be held in the cafe. Tonight the meal is Maghrebian (North African): fancy appetizers, a roasted bird, salads and sweets. But dinner is not the main event. We are here to witness the talents of many of the women of this community.

Bernice is one of the owners, a tall strong woman from Acadia (French-speaking New Brunswick), and she announces the performers with good humor. A fable is read followed by original music from women who play guitar and piano and who tell anecdotes about the events which inspire the songs. One woman sings a song in English and then apologizes with "It's my bad background." The crowd responds with yodels, calls and shouts of encouragement and bursts into song when one woman begins a ballad well known in Quebec.

A special announcement is made: a singer in "retirement" (graduate school) makes her first appearance in three years. With a full deep voice, her piano ballads sound warm and professional. The energy and talent in the room amazes me, but I sit back for only a minute when Saida, an owner who comes from Morocco, and a friend take the stage and perform Arabic dancing to drums and cheers. We are hushed for another announcement: we are about to see something truly new and beautiful. Expectantly, we hear the strains of "Flash Dance" and Saida's young daughter and a friend perform a gracefully choreographed dance to enthusiastic applause.

And the night is not over. When the acts are done, musicians and audience grab drums and tambourines and piano and guitars and we play music and dance and talk until 4:00 a.m. I stay until the end, surrounded by the spirit of the beautiful women packed into this living, breathing space, transforming this restaurant into a festival for lesbians in Montreal.

What about this event was similar to events in our own community and what was different? What may be the same are friendship groups which warmed and opened up during the evening but also kept within group limits. What is the same is our need for community. What seemed different was an abandoned enjoyment of life and music, a uniquely Quebec sense of *joie de vivre*.

In a larger sense, the lesbian communities in Montreal can only be understood in the context of culture. This poses a problem for my writing about them, since an outsider is always outside the context of a culture. However, in another sense, an outsider has a chance to get a sweeping overview of the structure of a community. My observations here are drawn from years of visiting Montreal and from the perspective of the women, both French and English speaking, who have shared with me glimpses of their lives.

Montreal is a city divided by ethnic and language differences in a province ill at ease with the country which surrounds it. Although I speak primarily of the French community, Montreal is filled with many ethnic groups. The province of Quebec regards itself as a nation. The women I met often maintained an emotional link to Europe and saw the U.S. as a transporter of consumer goods and as an oppressor. About 20 years of active

least one of which is strictly anglophone. I was introduced to two relatively new francophone bars. About two years ago, a large open air cafe on a main street became a lesbian gathering place. Word spread until there was rarely room for anyone else. Encouraged by lesbian workers, the owners opened up those two bars next to each other. Though the facades are discreet, the street is a popular commercial area. It felt good to travel to a visible spot to be with lesbians, a change which must affect women psychologically and marks a growth for lesbian culture.

Here's a brief overview of other resources: a gay/lesbian/feminist and now a new woman's bookstore; a women's experimental theater; an annual lesbian conference ("Lesbians visible to one another"); gay counseling and community centers. There are several publications. The collective of *Des luttres et des rires (Struggles and laughter)*, a radical feminist magazine which folded about two years ago, continues to meet to formulate political forums and actions, while *La vie en rose*, a more moderate feminist magazine, has taken its place. Strictly lesbian are *Ca s'trape (It's catchy)* and *Amazones d'hier, lesbiennes d'aujourd'hui (Yesterday's amazons, today's lesbians)*. There is a feminist radio program, as well as a program called "Lesbian Interference." Groups in the musical community include Wonderbrass (experimental/jazz) and Ma T'chum (My girlfriend) who intersperse

I stay until the end, surrounded by the spirit of the beautiful women packed into this living, breathing space, transforming this restaurant into a festival for lesbians in Montreal.

"*amante*" indicates to all that her lover is a woman. When with women only, it is possible to remove all masculine traces so, paradoxically, sexism has created the opportunity for a speech which is clearly feminine. Feminist consciousness has pushed the process even into mainstream "liberal" media. Women correct each other in public. An example is the change from the generic "*ceux*" (those) to the feminine "*celles*" (those women), as in the phrase "*Les lesbiennes sont celles qui aiment les femmes*" ("Lesbians are those women who love women.") Being in Quebec means learning the cultural context of language in Quebec, along with the nuances of standard French. (One note of interest to readers: "*lesbienne*" is used for women and "*gai*" for men; straight people are called "*hetero*."

Montreal is a charming vital city with a large lesbian and gay population which clusters around a neighborhood not far from the center of town. The city is currently undergoing gentrification, but still maintains areas with cheap housing, modest cafes and food coops. The upheaval of alternative businesses and neighborhood people is uprooting several areas.

How to describe a community, especially one with divisions like lesbian communities everywhere? Separatists, radical feminists, socialist feminists, mystics and healers, bar women, and of course, the women we never see, live in Montreal. The women I met had a variety of straight and alternative jobs. Community issues differ to some extent from ours, with a few specific to the region, such as the fight to keep hard-core pornography out of Quebec.

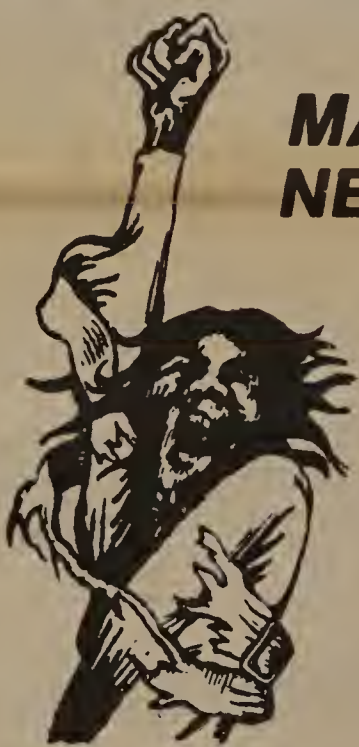
There are many lesbian bars, at

relevant skits with jazz/rock.

The feminist movement in Quebec is active, though struggling against oppression as everywhere. It is helped by the nationalist Parti Quebecois' somewhat progressive policies toward women and hindered by a traditional cultural past. I was amazed that the city of Montreal alone has seven battered women's shelters, unlike some major U.S. cities which have one or two, though my friend attributed this more to a social service-type concern than to a feminist reality.

Then there are the woman-owned cafes and restaurants. And I will end with reflections on Cafe La Kahena, where my story began and where I learned how important such a gathering place can become. La Kahena is unique in this community as well, with its international flavor and its blend of the mystical (tarot readings in the back room) and the mundane. Clearly, it is the personalities of Bernice and Saida, the two owners, and also of the women who work at the cafe, which create the warm, dynamic atmosphere I found there.

As I left the cafe on one of my last afternoons in Montreal, I heard one woman who works at the cafe greet two customers she knew, in a manner which to me symbolizes the spirit of Montreal. Her welcome was "*Bonjour mes belles!*" which translates to "Hello, my beautiful women!" But there are some things which cannot be translated. So it is with the experience of lesbians in Montreal, which though resembling other lesbian communities, reflects the special strength and beauty of Quebec and of the women of Quebec.



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Different Origins: *Joto Güero del West Side*

By David Morris

Our move was quite a jolt, a sudden new step toward destitution. We now lived in a small shabby house on an unpaved street with people who had been poor all their lives and had little hope of becoming richer. In addition, I was suddenly one of the perhaps five percent of Anglos in my new school. As a faggot child and something of a sissy, I had always felt different. For my first few years on the West Side of San Antonio, I felt positively isolated.

My father is the product of a marginal small-town South Texas family. His father's last job was performing some mysterious function at a natural gas pumping station in the sand and scrub brush

skirted the edge of bankruptcy from the outset. (I was an unwilling and unpaid worker in his business every summer and weekend for several years.) We had less and less money as time went on. In 1953, when I was 11, the six of us moved to the cheapest place we could find, a five-room house near four or five other Anglo families on the far West Side, an almost exclusively Chicano area.

San Antonio is a Chicano city. It was Indian, Spanish and Mexican long before Anglos moved in from the North and took over in one of the bloody expansionist ventures by which the United States reached its present size. Like the rest of the southwestern

friendships with Chicanos and I began to doubt what I had been taught. The lure of companionship and sexual promise were irresistible and my new adolescent defiance reacted strongly against Anglo disapproval of my friends. I moved farther and farther into the Chicano community. I took Spanish in school and found willing tutors among my friends, who taught me a real-life version of the standard textbook language. I began to dress and comb my hair in the *pachuco* style of the day. I acquired the social customs and mannerisms of those around me. Since I now spoke Spanish much of the time, I acquired an accent in English.

To the extent that I could, in short, I assimilated.

It is an ironic measure of the cultural oppression of my Chicano schoolmates that I was able to profit more from Spanish classes, thus furthering my assimilation, than they were. Spanish was the only "foreign" language taught in the school, where most of the students spoke Spanish as a first language, and it was taught by an Anglo teacher from textbooks written by and for Anglos. I was making A's in Spanish by learning the rudiments of my friends' language while many of my friends failed Spanish out of boredom, alienation or the inability to master English-language descriptions and tests of their own language. Somehow, the school administration saw no contradiction in rewarding Anglo students for learning to conjugate *ser* while punishing Chicano students for speaking Spanish on the school grounds. The whole school, of course, was designed for the minority who spoke English as a first language. And it certainly never took into account the sizeable number of students

As a faggot child and something of a sissy, I had always felt different. For my first few years on the West Side of San Antonio, I felt positively isolated.

of Atascosa County; my grandmother worked in a hospital kitchen. They were hardly industrial proletarians (there isn't much industry in Pleasanton, Texas) but they were working class and they were poor.

My mother's father was a small-town school teacher, an occupation with somewhat more status (teachers are petit bourgeois by the standard reckoning) which nevertheless provided little more income than on my father's side. He and my maternal grandmother died in a back ward of a state mental hospital, where they had been committed when they got too senile to care for themselves.

My parents had moved to San Antonio during the depression, making mine the first urban generation in the family. We lived in relative comfort in a white working-class neighborhood on the South Side (our neighbors were a fireman, a baker, a third-grade teacher and a cleaning woman) until my father's aspirations got the best of him and he set out to start his own business (there is a history of sporadic unsuccessful entrepreneurship on his side of the family). With an indomitable faith in bootstrap capitalism, he sold the house and quit his job installing intercom systems to do the same kind of work on his own.

With meager capital and too little business sense, his efforts

United States, Texas is in essence occupied territory, held, when it comes right down to it, by brute force.

Anglos are and always have been a minority in San Antonio, but a minority insulated from knowledge of its minority status by wealth and power and by the invisible barriers separating neighborhoods. The barriers depend as much on class as on ethnicity. Poor whites are more likely than middle-class whites to have Chicano neighbors (but much less likely to have Chicano servants) because there aren't many wealthy Chicanos.

I eventually made friends at

The lure of companionship and sexual promise were irresistible and my new adolescent defiance reacted strongly against Anglo disapproval of my friends.

school and in the neighborhood and soon my Chicano friendships became predominant. Racism became immediate reality, my own, which I had been taught in subtle and not so subtle ways since birth, and that of my family and Anglo friends. My family and my Anglo friends began to resent my

who missed large portions of each school year to pick sugar beets in Michigan or otherwise help their families survive.

The more I assimilated, the more many of my relatives, particularly my father, directed racist hostility toward me. My father took to making biting sarcastic remarks when he drank, which he did more and more as he became bitter about the failure of the business. I was now not only a sissy and odd in general but my social life was thoroughly objectionable. And the more hostility and ridicule I drew from them the more defiant I became and the more tenaciously I clung to my new identity.

In casual encounters I could now pass as a native speaker of Spanish. I was often assumed by Chicanos to be a *coyote*, or half-breed, when I wasn't recognized as a *Chicanglo*, an Anglo who identifies with Chicanos. I was in reality the latter but was flattered to be taken for the former and sometimes lied.

Racism there (including my own, I admit), as everywhere, was complex and inconsistent. My father could make ugly racist comments but still live harmoniously with our neighbors and have lasting friendships with

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Continued on page 16

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R2N2*Continued from page 13*

that in order to work for an end to sterilization abuses, it was necessary to develop a "unity of issues." "We must develop a perspective of what's going on with women of color and poor women who are not here today," Trias said. "They have other priorities and other ways of experiencing the things we're talking about."

Mel King, "the pro-choice mayoral candidate," exhorted the women in the anti-abortion movement to challenge the men with whom they live. "They are afraid to challenge the men who want the status quo.... You are not their enemies. Their enemies are the men around them."

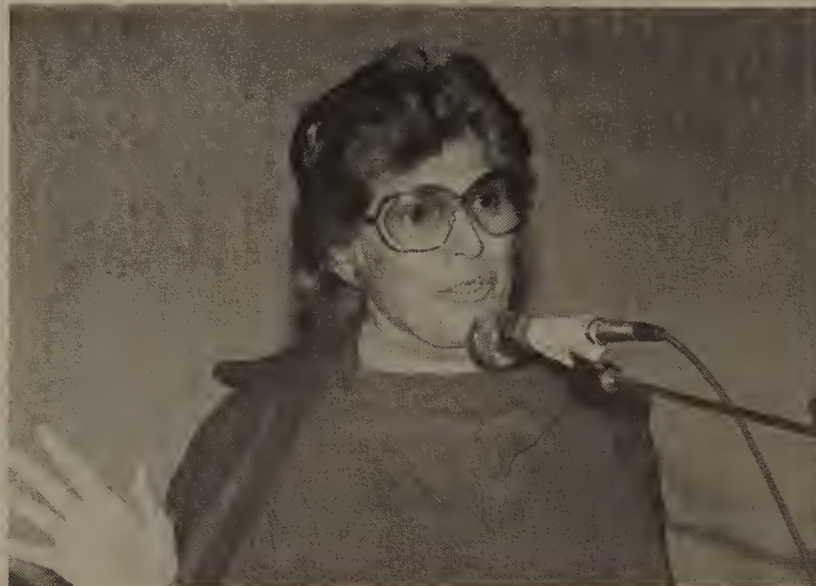
While Mel King was decrying the fundamental sexism of society, his opponent in the 1983 mayoral race, Mayor Ray Flynn, put in an appearance at an anti-abortion rally at Faneuil Hall. Flynn enjoyed

the support of more than a few progressives during the campaign, and he had promised, "I will never use the office of mayor to promote my personal views on abortion."

Polly Kornblith penned an open letter to Flynn, which she sent to the Boston *Globe*, *GCN* and other local papers. In it, she said, "As Mayor Flynn, your presence and support at an anti-abortion event was well-publicized. I can only express my disappointment that you've forgotten your promise to the women of this city."

Kornblith told *GCN*, "People tried to believe he was really sincere on this issue and I think they were fooling themselves."

In other cities, reproductive rights advocates gathered to mark the eleventh anniversary of *Roe v. Wade*. According to Vienna Carroll, of the national office of R2N2, two groups in Seattle,

**Helen Rodriguez-Trias****Origins***Continued from page 15*

Chicanos. He could ridicule my accent but still brag about his son's learning Spanish. Class affected his attitudes profoundly. He was respectful and admiring of a wealthy Chicano in whose new house he had installed an intercom system. Like most Anglos in the Southwest, he could listen tolerantly, if not with great pleasure, to *trios* and *mariachis*, the music of the bourgeoisie in Mexico, but express nothing but scorn for *corridos*, the music of the poor in northern Mexico and the southwestern United States.

My friends at school knew before I did that I was queer. I was *aguado*, physically soft and emotionally passive, and was patently aroused in the locker room. Since sex between boys or, particularly, between men and boys was not uncommon (some popular and respected teachers were known for their sexual activities with students), it was only several years later, when other boys my age became predominantly heterosexual, that I realized I was sexually different. The whole time, I was teased often as a *joto* but still had many friends and was generally liked and respected.

The summer before I was to graduate from high school my family found the means to move back to the South Side. I was relieved and grateful when a friend suggested that I board with his family for a small weekly charge. With an easy generosity, his family welcomed me as an addition to the seven children still living there (another six or seven had moved away but visited frequently and a new daughter was born while I lived there).

One condition for my living at my friend's house was that the only place for me to sleep was the bed he slept in in a small room in the building behind the main house. We began having sex within a month or so and continued regularly for some time. (I had had sex with several other boys by then.) Sex with him limited me to the female role and

sadly lacked playfulness and affection, but it was a delightful new pleasure to hold his warm body in the unheated, single-walled room during the winter. Before I moved out at the end of the school year, I had also had a sexual affair with his brother, who was much more relaxed, free and versatile. Both brothers and I were good friends, joking together, wandering the streets, smoking stolen cigarettes and drinking my father's liquor.

My sexual activities were known at least to all my friend's brothers, if not to the rest of the family. There as well I was sometimes teased, but in the end I was not rejected. All in all, I had a warmer friendship with my friend's family than with my own.

There was a peculiar kind of satisfaction for me in encounters with Anglos whose racism was obvious to us or who obviously had money. We laughed together at the fury of an Anglo businessman in suit and tie who had just scraped the side of his shiny new car while backing out of a garage. I took great pleasure from the confusion of an Anglo door-to-door salesman when I nonchalantly walked into the room where he had been muttering racist remarks to himself in English (on the assumption he wouldn't be understood) while trying to sell kitchen gadgets to my friend's mother. (I don't think she bought anything from him.)

When I moved reluctantly back to my parents' house at the end of the school year and entered a predominantly white middle-class junior college, I was again jolted. Differences like "nice" homes and newer cars, I began to realize, had their psychological counterparts. My new schoolmates seemed immature by comparison and seemed never to doubt that the world was theirs and that they had a rightful place in it that would never be challenged. There was a kind of personal self-assurance that was determined as much by growing up in material comfort and relative luxury as by having a personal claim on the dominant culture. (I am still puzzled by the

Wash., the Seattle Reproductive Rights Alliance and the Alliance Against Women's Oppression, showed a videotape featuring three black women who discussed abortion and how it affects their lives. The groups reviewed the struggle to gain abortion rights in the country and in the state of Washington. In the past few months, an abortion clinic in Everett, Wash., has come under attack by anti-choice forces. After months of patient harassment, it was firebombed in December and closed down for several weeks.

The Pro-Choice Action Committee of Cleveland rallied for teenagers' rights to choose and in Madison, Wis., choice advocates screened two films, one about the New Right and the other about abortion organizing in New York City in 1973.

In San Francisco and New Jersey, organizers coordinated pro-choice signature advertisements in local newspapers.

Carroll told *GCN* that the Jan. 22 events kicked off R2N2's 1984 Abortion Access Campaign, a ten-month national effort to emphasize abortion access for teenagers, medicaid funding for poor women, second trimester abortions and reproductive choice for disabled women. The campaign will culminate with events marking Rosie Jimenez Day on Oct. 3. Jimenez died on that day in 1977 of complications arising from a back-alley bargain abortion. Jimenez is frequently called the first victim of the Hyde Amendment's cutoff of medicaid funding for abortions for poor women.

well-to-do and reflexively resentful of them.)

I continued to visit my adoptive family on the West Side as often as I could and probably more than they really wanted. My sexual activities there continued, although I had by then discovered public cruising and was regularly picked up by older men.

I left the West Side but in a sense the West Side never left me. In the army (I joined when I was about to be drafted as a way of getting away from my family) I was assigned to a Spanish-speaking unit; when I later attended the University of Texas on the GI bill I majored in Spanish; many important personal relations in my life, sexual and otherwise, have been with Chicanos; and I have worked for Chicano political causes.

I have often been in what might seem to others a strained position. As an openly gay Anglo man, I have worked with political Chicanos, many strongly nationalistic and most, if the widely accepted assumptions are to be believed, hopelessly sexist and homophobic. And yet, even beyond the group of politically active lesbian and gay Chicanos and Chicanas I have known and worked with, there has been a sense of shared anger and shared purpose, the basis of political community.

What I have learned is precisely that the widely accepted assumptions are nonsense. Like the assumptions implicit in much political dialogue that the working class is the source of racism, and that the South is more racist than the North, the assumption that Latinos (and Blacks as well) are more sexist and more homophobic serves more to perpetuate racism, sexism and homophobia than to describe reality. The assumptions, in fact, are themselves distinctly white and distinctly middle class.

It has never been Chicanos, Blacks or the working class that own and control the institutions and the government that perpetuate what in the end really is our common oppression.

Cats: Straight and Boring

Cats. Music by Andrew Lloyd Webber. Based on "Old Possum's Book of Practical Cats" by T.S. Eliot. Choreography by Gillian Lynne. Designed by John Napier. Directed by Trevor Nunn. At the Shubert.

Rats. Book and lyrics by Roy Doliner. Original music by Vivian Kraser. With Peter Anderson, Alan Carvalho, David Frutkoff, Bette Silberman, Robin Thompson. At Upstairs at Nick's Cabaret.

Then I have had the most shameful and distressing interview with poor dear Tom Eliot, who may be called dead to us from this day forward. He has become an Anglo-Catholic, believes in God and immortality, and goes to church. I was really shocked. A corpse would seem to me more credible than he is. I mean there's something obscene in a living person sitting by the fire believing in God.

— Virginia Woolf to
Vanessa Bell.
Saturday, Feb. 11, 1928

By Michael Bronski

Cats is probably the first concept musical that has everything going for it except a concept.

Yes, they've redone the Shubert to look like a garbage dump, piling old tires, boots, cereal cartons and assorted other junk all over the stage and the boxes (very environmental). And, yes, there are some wonderfully exciting lighting effects that make you feel like you are tripping on really good acid

There is something obscene about a person spending \$40 a seat to be told that redemption is a spaceship and that "god" is waiting in the wings to forgive the sins of the flesh.

while watching your Christmas tree. And, yes, the special effects are right out of Stephen Spielberg (the spaceship at the end is about as close as you could get to reproducing *Close Encounters of the Feline Kind* on stage). But besides a paean to what six million dollars, some terrific technology and limited imagination can do, what is there in *Cats*?

Well, the dancing is well executed (but all of the same come-on-too-fast-and-can't-stop school) and the costumes do make the actors look like cats (or at least like actors looking like cats). And the music: well, there's "Memory," quite a nice tune but sung better by Barbra Streisand or Judy Collins. The rest of the score is like synthesized Muzak that could have been cut from *Evita* or *Jesus Christ Superstar*. It drones, skirts with melodies, has a leit-motif or two to play with, but finally evaporates into silence and a slight buzzing in the head.

There has always been an affinity between musical comedy and the gay male sensibility. Maybe it is the elaborateness of the ambience and the settings, a sort of triumph of form over content to express emotions which gay men have learned to keep quiet. Or perhaps it is the unrelenting lightheartedness of many musicals, an escape, "life could be all fun and song." But whatever, the making of musical comedies in the American theater has always had a great deal of gay male support and input. The musical has always had a lightness of touch, an impertinence that resembles gay humor; a semi-surreal quality that corresponds to a gay outlook on

life. There is content there but it is presented with charm, to win or convince. But there has been a trend in musicals — *Cats* is the most blatant example, Bob Fosse's *Dancin'* and *Sugar Babies* are others — where spectacle and large production costs have taken the place of wit or meaning. These shows aren't an expression of human experience or emotion: they are about how to produce a money-making hit with very little thought, intelligence or feeling.

On the surface, *Cats* is nothing but a bunch of revue skits that keep coming at us with the force and charm of TV commercials. Based on a group of Eliot's poems for children, they present a world that has little to do with cats as cats or as symbols of humans. The one exception is Gus the theater cat, who tells a touching story of theatrical glories past, but the number ends in a most overdone and racist burlesque of music-hall productions. (The Siamese fighting cats, who don't even have tails, are horrible antique stereotypes of malicious and inscrutable Asians.)

During the Boston press conference, director Nunn said that the show had a "hidden book," a theme not explicitly stated that held the show together. The "hidden" theme does become apparent by the end of the show. While all the cats are frolicking and singing, the aging Grizabella cat, noted once for her glamour, keeps wandering onstage and singing bits of "Memory." The other cats shun her as a pariah, an outcast. Dressed in rags, looking pathetic, it's clear that her only sin was once being "glamorous," which I think is a code word for sexual. At the end of the show old Deuteronomy,

who has gotten wise, not ragged, with age, decides that Grizabella should be reborn and sends her to cat heaven in an *E.T.*-type spaceship. Suddenly the whole show is clear. It's all about redemption, a Christian allegory, it's Stephen Spielberg meets *The Greatest Story Ever Told*. My god, its *Jesus Christ Superstar* in cat drag.

But *Cats*' greatest flaw is that it trades in imagination and wit for technology, it misses the heart by overloading the senses, it doesn't entertain as much as it batters the audience into submission with its constant meaningless motion. As a gimmick *Cats* plunges us into a special effects nightmare; using "God" as a *deus ex machina* (well, it's an awfully accurate term, this time) is both cheap and unmoving. Virginia Woolf's assessment of Eliot's religion was perceptive. Unfortunately it translates into the show, too. *Cats* is not much more than the corpse of musical comedy. And there is something obscene about a person spending \$40 a seat to be told that redemption is a spaceship and that "god" is waiting in the wings to forgive the sins of the flesh.

Rats, a musical revue *not* based on a book by T.S. Eliot, has it all over *Cats*, the program notes tell us. Although it's not much of a show (still lots more than its rodent-less antecedent), *Rats* is a loosely put together revue poking fun at Broadway and musicals in general. A bunch of rats in an abandoned theater decide to put on a show. They tell their life stories a la *A Chorus Line* ("The Night I Bit Joan Rivers" is simple but witty enough; the punch line is that she was tasteless), look for

good songs ("Mr. Sondheim," to the tune of "Mr. Sandman" is a plea for something to hum, not to think about) and finally get to do an international medley of cheeses as a finale. While some of the material is overworked — the puns on rats (The Rats-Carlton), cheese (Julius Cheeser) and other rodent references abound — the sheer silliness of it is somewhat infectious. Some of the numbers are inventive jokes: an all-Latin version of "Tomorrow" and a "Rodents" to the tune of "People"; both cast and director know enough to poke fun at themselves before anyone else does. There is even a hard knock at the Rice Webber team from *Cats*, *Evita*, etc: a Gilbert and Sullivan patter song about never bothering to write a script — just aimless songs and big production.

Although hardly substantial, *Rats* has some life in it: it may be sophomoric, but it's still lively. If it's tone weaves between self-mocking and self-ingratiating, it's not very annoying because it's not trying to be anything it isn't. It might be strengthened by being a bit more satiric. The satiric pastiche is a great form for both fun and social comment and when *Rats* is at its best it's reminiscent of the lesser bits from such shows as *New Faces of 1952* and *Forbidden Broadway*.

I don't know whether it's accidental or "borrowed," but two chunks of *Rats*' best cheese seemed to be inspired by bits from *Lust in Space*, the satirical revue done two years ago off-Broadway by the gay English collective Bloolips. *Lust in Space* was a wickedly funny hit at gay life, pop culture and patriarchy. They also did a cheese medley (with wonderful costumes, but not Brie — it was too runny to wear, they explain) and a finale of "We're In the Money." (Here the rats sing "We Ate the Money.") *Lust in Space* was a wonderful example of gay sensibility ex-hausting, revamping and then representing culture. At it's best *Rats* is in this spirit: mockery with appreciation; wit with intelligence. For all its silliness and underinventiveness, *Rats* stands no chance of being trounced by the culturally predatory *Cats*.

Cats and *Rats* aside, the really interesting question is why, or how, a show like *Cats* can be such a big hit. I think part of the reason is that as the notion of what a musical should be has changed over the past years, audiences have reacted against the more traditional notions of the genre: the wit, the camp, the playfulness, the extravagance (and *Cats* does not have extravagance, it has technology), some of which goes into describing a gay male sensibility. Although gay male characters have been seeping into musicals — the gay hairdresser in *Applause*, the sad-eyed chorus boy in *A Chorus Line* — musicals themselves have been getting less gay and becoming more determinedly boring. It is difficult to assess the influence of gay male sensibility on mainstream culture. It surfaces more in some arts than others, more at some time than others. It has always been strong in theater and especially in musical comedy. Right now, I suspect, it is at a low ebb, perhaps because it has made an impact and the culture is still absorbing and rearranging, or maybe there is a backlash against what has traditionally been acknowledged as "gay sensibility." Whatever the case, *Cats* is a prime example of what is missing from the current musical comedy theater. Overblown and pushing much too hard, it is like straight people trying to camp it up: inept and painful to watch. *Rats*, whatever its flaws, at least has the grace to scamper along on its silly way without drawing too much attention to itself.



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Classifieds

GAY LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN Calendar, call (617) 782-8894 or write PO Box 11, Camb, MA 02238.

FAT IS BEAUTIFUL

Are you a fat man and/or fat lover? Then join Girth & Mirth of NY. Monthly parties, read Fat Apple Review with penpals from all over. For info write: G&M/B, c/o DMS, Box 513, 132 W 24th St., NY, NY 10011. (28)

THE HIRSUITE CLUB

Erotic Fraternity 4 hairy men & men who love them. Hot photos, lists of hunky guys: & more! Info: send \$2 — PO Box 11514, SF, CA 94101. (18yrs +) (28)

LESBIANS & GAY CHRISTIANS

& othrs skng spiritual fulfillmt: if intersted in establishing local congregat of church (Universal Fellowship of Metropolitan Community Churches) ministering to those who feel excluded or unfulfilled by mainstream churches, in Camb or sburbs call 492-7922 or write POB 1397, Camb, MA 02238. (29)

D.O.B.

Suppt orgnzn for lesbians, 1151 Mass Ave, Camb, Old Bap. Raps evry Tues, Thurs 8 pm; 35 pls rap 2nd Wed, last Fri. 8 pm & 3rd Sat 7 pm; Parents & Co-parents rap 1st & 3rd Mons, 8 pm. Softball evry Sun 3 pm Apr-Sept, weathr permtn. Magazine Fld. Bimonthly mag FOCUS \$8. Mnthly social & lndraing event. Info & office hrs 661-3633. All women invited to participate.

GAY MEN'S COVEN

Gay Pride, Feminist, Spiritual. Exploring the cycles within our lives and nature with a traditional witchcraft base. Study is graded towards initiation. NY & Seattle. Kathexis Anthropol, PO Box 4538, Sunnyside, NY 11104. SASE, please! (30)

LESBIAN NETWORKING NEWSLETTER

TELEWOMAN, Box 2306, Pleasant Hill, CA 94523 is a national lesbian newsletter. Network resources, lesbian fiction, poetry, art, photography, book reviews, profiles, women's spirituality, exquisite graphics, links between country & city lesbians. \$1 sample issue, \$12 sub. (32)

GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information in gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800 from noon til midnight.

MISCELLANEOUS

HAVE A PRODUCT TO PROMOTE

Artwork to sell or a service to render? Expo 84 is seeking artist, businesses, services & organization to exhibit March 31, 1984. For info contact Tom Marsh at 497-0780 or PO Box 125 Boston, MA 02199. (28)

LESBIAN PARENTS

Lesbian Soc Worker/Reschr wd like to interview lesbians who have become parents after coming out, inc single parents, coprntr, couples. Will travel in NE & NY. Absolute confidentiality. Janet Gottler, 74 Carolina Ave. Jamaica Plain, MA 02130. (28)

GOING TO ITALY IN SEPT?

So am I. Traveling with a companion is more fun! Dutch on jet fare, share expenses while there. Call Bernard eves (617) 731-8797. (28)

GAY AIRWAVES

Updated list of gay radio and cable TV shows in US, Canada, and abroad. \$1 and SASE, John Zeh, GCGC, Box 19158, Cincinnati, OH 45219. (c)

AUSTRALIAN would like pen pals, particularly blacks. Retired, easy-going, raises orchids and cacti for hobby. Many interests. Write Neil Drummond, 15 Woods St., Norwood, South Australia 5067. (c)

19 yr old Italian gay, attractive gifted, active & passive, lknng for masculine guys who can put me up for some days or weeks in Aug, Sept or Oct. Walter Caporale, V. Martiri 6 Ottobre 33, 66034 Lanciano (Chieti) Italy. (28 +)

THE CHORAL MAJORITY SINGS

Hear "Amazing Gays," "Dyke the Halls," and much more on The Choral Majority's greatest hits cassette \$6.00 & sing along with The Hymnal, Words & Music \$4.00 + 50¢ postage. 964 Valencia, SF, CA 94110. (28)

GCN SPECIALS

GCN Office Manager (Mike) needs some help with a few projects. One is doing a headline index of past articles in GCN. The other is setting up some metal shelving for our archives of past issues of other gay publications. If you can help with either, please call Mike at 426-4469. Thank you.

HOW DRY WE ARE! HOW DRY WE ARE!

And we would really appreciate it if someone out in that big world could give us a humidifier. No kidding, the air in here in winter is dreadfully lacking in moisture and our hot breath doesn't do the trick (not here, anyway). Our sacred typesetting machine would like the moister air also. Anyone willing, give Mike a ding at 426-4469. Thanks.

CLASSIFIED ADVERTISERS

Please send me anecdotes about the experiences you have had as a result of either placing or answering a GCN personal. I want to write a piece about it. Everything will be done very discreetly. Tell me if you want me not to use your name and I will definitely not use it. Just send info to Walker, GCN, 167 Tremont St, 5th Floor, Boston, MA 02111. Thank you very much.

ATTENTION ADVERTISERS!!

People have been leaving classifieds downstairs by our front door early in the morning (late at night??). Please, do not do that. We often do not receive them. Thank you.

GCN's office manager would love to have some strong dyke or sweet faggot (or vice versa, or however) to help put some order (not too much!) in our storage 'closet': assembling some metal shelving we have and putting the GCN and other 'archives' in shape. Any afternoons Mon thru Fri your labor/play will be appreciated. If interested call Mike at 426-4469.

SHORT STORY

Mary had a little store. Louise had one as well. They each took out a classified, And now their coffers swell. Try a GCN Classified. Our Ads get results!!!

PROMOTIONS NEEDS HELP

GCN Promotions Dept needs help doing small mailings & other fun things. If you have a few hours during the day (say, once a week) consider spending them at GCN. Call Richard at 426-4469. Hurry.

GET SMART!

The rumor is that folks who advertise in the GCN Classifieds get whatever they are looking for. Try us. We reach the audience you want to contact.

BOSTON GAY HISTORY

We are seeking information on Scollay Square and its immediate surroundings during and before World War II, especially on the Imperial Cafe and Hotel as a cruising and drinking spot for seamen, as well as the Old Howard Burlesque on Howard St. and the Casino Burlesque on Hanover St., the 5c all-night movie theaters. Any contributions will be greatly appreciated. Please write Freddie Greenfield, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111 or call (617) 426-4469 and leave a message so we can set up an interview.

DEAR ADVERTISER

If race is not a crucial issue for you, why put it in your ad? It is not a required formula: GWM, GWF are not necessary; GM, GF would do as well.

If you wish to respond to a GCN Box Number (be sure that it is not an outside box); people sometimes make that mistake and do not reach the desired recipient) send to GCN, 167 Tremont St., 5th Floor, Boston, MA 02111, Attention Classifieds Box

RESORTS

Quick escape from city to historic Mass xcountry skiing or hiking at your doorstep many trails thru snowcovered fields & pine scented woods. Bed & Bkfast in old frmhse women only by reservation (617) 371-1638. (29)

GREENHOPE FARM

Fabulous x-country skiing right from our door. Guided tours & lessons avail. Downhill skiing nearby in Vt 3 1/2 hrs from Boston. Cozy fireplace, pvt rms, veg meals. By reservation. (802) 533-7772. (27)

San Francisco or Los Angeles = 1984. Bed-and-Breakfast in pvt gay homes. Friendship. Comfort. Write: BayHosts, 1155 Bosworth, SF, CA 94131. (28)

BRINLEY VICTORIAN INN

Romance a friend in Newport this winter! Cozy rooms have antiques & flowers. Come, let us pamper you! GCN disc., inc brkft. (401) 849-7645. (32)

Stable Bunkhouse Box 606, Wilmington, VT 05363. Phil (802) 464-3932. Just a bunk or room/B apt or house. Night, weeknd, week, mnth or season. (33)

VERMONT GUESTHOUSE

Downhill/x-country skiing, snowshoe walks, & a cozy wood stove for keeping warm. Bd & bkfst for lesbians & gay men—nr Stratton, Mt Snow. Reserv only. Dave & Mike (802) 348-7840.

OFFICE SPACE

Harvard Sq. DOB has approx 300 sq ft avail immed for daytime use Mon, Tues, Ths. Therapists, human services \$125/mo. Call B64-9275 or 641-0788 Leave message saying office space, your name and number. (21)

WANTED

GCNer Wrecked

New Art Director—hired solely for use of her car (or so they say)—now finds herself without "Old Faithful." Her only chance for job security is to find the car of her dreams, i.e.: cheap, running, and small. Now, if it also had power steering or air conditioning (ho, ho ho), she wouldn't complain. Send photo with measurements. . . (Oops! Wrong ad!) If you have a marvel of a car that you are ready to part with, drop me a line with the specifics and a number where you can be reached. Susan Yousem, c/o GCN, 167 Tremont St., 5th floor, Boston, MA 02111.

SERVICES

** TAX TAMER** Expert income tax work at reasonable rates. Long or short forms. 4 years pro experience gay owned & operated. 436-2583. (29)

GAY MEN'S WEEKEND

Feb 24, 25, 26 weekend workshop in the country to explore & clarify what being gay men means collectively & individually. Call Francis 628-6988.

HOLISTIC THERAPY/HYPNOSIS

For self-improvement relaxation & habit control. Also on-going therapy group for men. Located in Central Square Cambridge. Jim O'Brien 576-2114. (29)

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427-7970 (call 8-11 AM)

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For individuals or couples, long or short term. Reasonable rates, sliding scale. John Graves, 266-2069. Formerly 6 years with HCHS. (20)

TYPESETTING

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TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).



I am 24 and my most outstanding features are my hair and eyes, and also I am a lesbian and would like to hear from people out there to have a link with the outside. Katherine WEATHERS, 1B798, MCU-121-B, Frontera CA 91720.

Hi girls! Nice looking 33 year old stud who is down and out and is looking for meaningful relationship with a nice free lady. Terry DePew, 12847, LB 335, Frontera CA 91720.

Dear Nina, You wrote me in Dec. but didn't put a return address. I'd like very much to write. Please write again. You live in Canada and are a brunette. My name is Nordean Alexander, 15614B, 1479 Collins Ave, Marysville OH 43040.

I am an aggressive woman, 19 years old, and love older women. As they say, older women make better lovers. Briana DAWER, Latham B 304, W-18421, Frontera CA 91720.

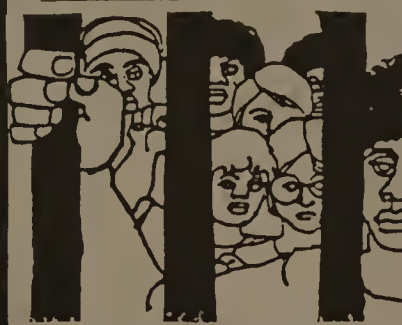
I would like penpals to write to and develop meaningful friendships. Due to institutional policy I cannot correspond with any one who is currently incarcerated. Sheila SCHERTZ, 301072, Box A, Oakdale IA 52319.



GCN GAY AND LESBIAN PRISONER PROJECT

We send free papers, books (when they are donated) and when money for postage is donated) and run free penpal ads. (There's sometimes a long waiting list because of limited space.) Little by little as we get more volunteer labor power we'll be looking for other ways to support lesbians and gay men behind bars. If you can help with your time or a contribution (of money or paperbacks), please send to Gay and Lesbian Prisoner Project, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111. Thanks!

Lesbian prisoner due to be released this spring or summer seeking place to stay near Washington D.C. I am an excellent cook, have EMT training, will work for room and board. I'm 32 yrs young, very good with children. This is my first and last time in prison (not here for a crime of violence). Please contact Dianne, Johnston, 06151-015, Box A, Alderson WV 24910.



CLASS WAR PRISONERS

A book is being written about people imprisoned for labor, feminist, anti-racist, gay and other political prosecutions. Civil liberties groups, defense committees, and prisoners are asked to write the following address about cases (their own or others) that they know of: Charles H. Kerr Company, 1740 Greenleaf Ave. Suite 7, Chicago IL 60626.

Since being confined in prison I've learned to understand the gays. In fact in the last 8 years in here the only love I've witnessed was that of my gay lover. I've grown to accept the gay movement with the same zeal as the black movement. I'm well aware that I have nothing to offer anyone if they decide to write, but I promise to be for real. I'm not a large masculine physique build but I'm very sensitive (dynamite comes in small packages) If my acquaintance is accepted by your club I'll be very appreciative. Respectfully Ronald DANCY 031096, PO Box 221, Railroad FL 32083

Prisoners Seeking Friends

Dear Harry Britt suggested that you might be able to help me get some contact with the real world so I can free my mind from these awful feelings that there isn't anyone left out there who feels we confined individuals are human too. If only you could imagine how lonely it is not to be able to share feelings with someone. Maybe you could put my name and number on your bulletin board so that if someone wouldn't mind writing, they can. Most tender thanks, Gregory NEWSON, 058004, PO Box 221, Railroad FL 32083.

I'm seeking drags and gays that love to be hand spanked. I'm 6' and 25. Tony GEPHART, 161-553, Box 45699, Lucasville OH 45699.

I'm getting out in June, after being in here for robbing a police officer. Looking for a place to stay when I get out. Ricky HANKINS, 057557, Box 488-A (M-8), Polk City FL 33868.

Well-educated professional, well built, athletic, responsible, looking for same. Soon to be free. Harry WILLIAMS, 090220 (E-11), Box 158, Lowell FL 32663.

Sincere person seeking correspondence with an open-minded, discreet and serious person. David TOMASSETTI, 081376 (No. 564), Box 99, Clermont FL 32711.

It's very lonely without family or friends to write or come by to visit. All who have the desire to write are very welcome and will receive my utmost attention. Gregory HOLMES, 158-314, Box 69, London OH 43140.

Locked up and lonely masculine gay wishes to correspond with anyone who is sincere and caring. Thomas BUTLER, 363900, 1301 Franklin St. (10-A-1), Houston TX 77002.

Would like to hear from sincere sensitive individuals. Enclose photo if possible and stamped (embossed) envelope, please. Michael STARKS, 173 387, Box 57 Marion OH 43302

Incarcerated boy lover would like to find other boy lovers and boys 15 years and up to write me. John LEMMON, 103674, Box 548, Lexington OK 73051.

Thanks for sending your paper in here. Unfortunately the person who gets it on my block doesn't like to share it very much so could you send me a copy too or ask him to post his copy on the bulletin in B-block; and please put my name on your penpal list too. Thanks. Jackie McDANIEL, B03B9, PO Box 500 Bks 8, Grady AR 71644.

Would it be possible for me to put my name in your paper so that I may find new friends (or more). I am a very sincere person who seeks the best, which is why I am gay. Michael HOLLON, PO Box 41 -B210, Michigan City IN 46360.

I need someone to write to very much! I am gay and go both ways and have been so for 30 years and I like what I do very much! I also enjoy camping, movies, swimming, dancing and parties. I hope someone will write as soon as they can. Thank you, Paul Edwin DeHOFF, 164-882, PO Box 45699, Lucasville OH 45699.



Would you please place an ad for me in your penpal section. I would also like to receive your newsletter if at all possible without becoming a burden. My interests are athletics, history, politics, and people, not necessarily in that order. Anthony ARCHER, 306647, R1 4 Box 1100, Rosharon TX 77583. I am looking for correspondence with those who could be interested in getting to know oriental and black transsexual. Also someone with a mind that can help me mentally more stable. Kim CHOW, C69380, PO Box 2000 M-103, Vacaville CA 95696.

GM alert, kind, constructive, willing to write, open minded, ask only open minded people. Sure hope you write. Robin THRUH, 161-841, PO Box 4571 Lime OH 45802



SEX! SEX! SEX! SEX! SEX! SEX!!!

OK, now that I've got your attention: in the near future we hope to put together some "Freedom's Just" (prisoner writings) on these topics, so get out your pens (or typewriters, if you can — double-spaced, please) and stop worrying about being a good writer and just write like you were talking to a friend about something you care about. (1) Prisoners writing about successes they've had with changing things, and also about what kinds of changes are most important to make now; (2) case law on censorship of mail, and on sexual harassment and the misuse of 'protective custody' (segregation); (3) poetry; (4) writings about your relations with people in different races and (economic) classes and their attitudes toward gay sex; (5) notes on organizations in your area that are helpful to prisoners (publications, legal help, jobs and housing resources for parole etc.) We're interested in seeing things from people both inside and out. Thanks. Enjoy.

Once you ran an ad for me and I received a few letters but the people who wrote were not very sincere (I wonder if anyone is sometimes), but I would like to write someone who is for real and doesn't turn their head when they meet someone who is doing time. Everyone in here is not a rip-off (at least no more than on the outside!) and I wish I had someone to talk to now and then. Anyway I also just wanted to say thanks for sending the paper to us here all this time. It gives many days of new hope to a lot of people like myself who have no one. Thanks. Charles CUEVAS, Unit 27 46700 A-12, Parchman MS 38738.



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